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The Standard.

SPEECH OF JOSHUA R. GIDDINGS,

On the proposal to reduce the army to the basis of 1821; *in the House of Representatives of the United States, June* 3*d*, 1842.

(CONCLUDED.)

The gentleman from Massachusetts, (Mr. Cushing,) has alledged that we have a *question of honor* between this government and that of Great Britain, arising out of the "*Creole case.*" I take issue with the gentleman on this point. I insist that this government neither *has, nor can, constitutionally, have* any concern whatever in that case. I regard all attempts, made by the executive or others, to involve the federal government in the support of the slave trade, as subversive of the constitutional rights of the free States, and *injurious* to our national honor. In my opinion, that case ought not to be considered as a cause for retaining a single soldier in service. I urge, that no authority has been delegated to us by the Constitution to involve the people of the free States in a war to support the slave trade, or slavery. For this government to assume the power of supporting the slave trade would be as dangerous to the rights of the *South* as it would to those of the *North*; for, sir, if we have a right to *support* it, we surely have, to the same extent, an equal right to *destroy* it. If you once deliver the subject into our hands, we will dispose of it as *we* think just and right, and not as *you* may desire. If we have a right to lend our national influence in *favor* of it, it follows that we have an equal right to lend our influence *against* it, to precisely the same extent. The subject of slavery is one which belongs exclusively to the States, over which they have the entire and *exclusive* control; nor was there any power over it delegated to the general government at the formation of the Constitution. The rights of Virginia over the institution of slavery within her territory is *absolute and indisputable*: she may continue, or abolish it at her own pleasure, without interference from any other State, or from the federal government; but her right and power to continue slavery is not more absolute or indisputable than the right of Massachusetts to be *free, and entirely exempt from its support.* The rights of the States are equal and reciprocal. These rights we are bound to maintain. The permanency of our Union depends upon the strict observance of them. We must not allow any encroachment to be made upon either North or South. The slave States must not encroach upon the rights of the free States, nor must the free States encroach upon those of the slave States. The Constitution has defined the rights of each, and we are sworn to support and carry out the Constitution. I would not encroach upon the rights of the slave States in the least possible degree; nor can I consent that the slave States or the federal government shall encroach upon the rights of the free States to any extent. To do so would be a violation of my official oath, and the duty which I owe to my constituents.

In order to preserve the constitutional rights of each and every State, it is necessary that the views and feelings of each should be freely expressed by their representatives here. We must be permitted frankly to avow our sentiments, and the sentiments of our people, and to maintain their interests. We should approach these questions like statesmen, with a spirit of forbearance. We should examine them deliberately—in that spirit of patriotism which rises above all personal feelings. If we do this, I apprehend no difficulty in examining those questions which we have heard spoken of as "delicate," and which it has so often been urged that we were incompetent to discuss, because of our liability to excitement. The people will agitate them in spite of what we can do. They will watch their interests with vigilance; and they will guard their rights if we neglect them. I give it as my opinion, that the people of the free States can never be forced by this government into a war for the support of the slave trade. They know their rights too well to be involved in such a war. They hold that trade in abhorrence and detestation. "It is the object of their perfect hate." The gentleman from Massachusetts has spoken of this case of the Creole as a *national* question. Sir, if it be a *national* question, this government must have jurisdiction over it, and may make it a question of "indemnity," or of *war*. To admit the right of the federal government to lend its influence to procure indemnity to the slave dealers, for the loss of their cargo of human flesh, would be to admit that we possess the constitutional right to involve the nation in a war for the benefit and support of the slave trade. Sir, I deny such right, in the most emphatic terms. If the gentleman's constituents are ready to lend their influence to obtain indemnity for the loss of slaves on board the Creole, mine are not. If his constituents are prepared to spend their wealth, or shed their blood, in defending an "*execrable commerce*," mine are not.*

The gentleman from New-York, (Mr. McKeon,) has assured the country that, "from the Maine question down to the Creole case, we shall present *one* front—a determination to support the *rights* of the United States." Sir, I hope and trust we shall, at all times, present an unbroken front in support of the *rights* of the Union. But I am unwilling to believe that we shall ever unite our influence against the rights of the free States for the support of the slave trade. If the gentleman from New-York intended to be understood, that the people of the North were united in making this a *national* question, I shall be compelled to dissent entirely from that opinion. Sir, I entertain a high respect for that gentleman. He spoke of relying upon the virtue and intelligence of our people. He expressed an unlimited confidence in their patriotism. His was a truly democratic speech, with this one exception. I must be permitted to make my remarks bear something of a political character; for that is generally in order. Now, that gentleman is direct from "Old Tammany." He has long ministered at that altar, where the pure fire of democracy has been so long kept burning. From his declarations, one would be led to suppose that the democracy of the North are ready to go to their death in favor of this *Creole case* and coast-wise slave trade. I entertain a different opinion. I think the voice of the northern press, upon a late occasion, has given us evidence that the people of the North will not be likely to enter hastily into the support of the slave traders, who professed to own the persons on board the Creole. When I speak of the northern *press*, I mean the press generally, of both political parties. Late transactions have convinced me that the democrats of the free States cannot be carried to the support of slavery or the slave trade; nor do I think any northern politician sufficiently bold to stand forth and declare to the people, that they are bound by the Constitution, by morals, religion, or policy, to shed their blood in defense of a commerce in human beings. I am aware that the doctrine of the executive is, that we are bound to sacrifice our wealth, our honor, and our lives, in defense of this *slave trade*. I denounce such doctrine, as opposed to the constitutional rights of the free States. Our people repudiate it. The doctrine has found few supporters, except in slave trading communities. The peculiar friends of the executive have, therefore, ceased to make it their war cry; indeed, since the late expression of northern sentiment through the public press, you can scarcely meet a man who will acknowledge that he was ever in favor of making this Creole case a question of war.

But, Mr. Chairman, I have said that it could not be made a *national* question, without a violation of the constitutional rights of the free States. I now design, if it be in order, to give a short summary of my views as to our constitutional powers upon this subject; and, as I know that other gentlemen are anxious to speak, I will give a brief summary of what I wish to say.

[Mr. John G. Floyd, of New-York, called Mr. Giddings to order for irrelevancy.

The chairman was understood to intimate that an argument upon the constitutional questions might not be strictly in order.

Mr. Giddings. With great deference to the opinion of the chairman, I may be permitted to say that I think it perfectly in order to show that this Creole question cannot, constitutionally, be made a national question.

The chairman said. If the gentleman intended to show that no national question would grow out of the Creole case, he might proceed.

Mr. Andrews, of Kentucky. Do I understand you to say he has been in order for the last quarter of an hour.

Mr. Stanly, of North Carolina, said the gentleman could not extend his objections to what had been said for the last quarter of an hour.

The chairman said he did not consider the gentleman out of order.

Mr. Andrews appealed, but withdrew his appeal, and

Mr. Giddings resumed.] It is always painful for me to occupy the time of the House, particularly upon a subject which I know to be unpleasant to a portion of the members; but the relation which I hold to this question, in consequence of what has occurred during the present session, requires of me an exposition of my views on the first legitimate occasion. That time has now arrived; and duty to myself requires that I should vindicate my opinions before the country.

In doing this, my first proposition is, "that, at the formation of the federal Constitution, no power whatever over the institution of slavery in the States was delegated to the federal government." This point is so plain, and has been so frequently asserted in this House, by resolutions and otherwise, that I believe it will meet with universal assent; and I shall therefore omit all argument in support of it. I will, however, take occasion to remark that, by refusing to confer upon the federal government any power over slavery in the States, the free States gave no more power to the general government to involve them in the support of slavery, than the slave States did to *abolish* it—that Ohio has the same right to be exempt from the support of slavery that Virginia has to *sustain* it; nor do we possess any more power to involve Ohio in the expense or disgrace of sustaining slavery, than we do to involve Virginia in its *abolition*. In short, sir, as I have already stated, slavery is a *State* institution, over which the States, for themselves, have exclusive jurisdiction; but with which we have no right to interfere, either to involve the free States in its support, or the slave States in its abolition.

My second proposition is, that, by the 8th section of the 1st article of the Constitution, all jurisdiction over the subjects of commerce and navigation, and all power to define and punish felonies committed upon the "high seas," were surrendered to the general government.

[Mr. Black, of Georgia, called Mr. Giddings to order. The chair decided Mr. Giddings to be in order, and he proceeded.]

This proposition is so palpably expressed in the Constitution, that I believe no person will be found willing to deny it. By this provision of the Constitution, the "high seas" became the territory of the United States, so far as our ships were concerned. The federal government was vested with the sole power "to define and punish felonies committed thereon." No act from that time forth committed on board of an American vessel, could be a crime unless recognized as such by the laws of the United States. All persons accused of crimes committed on board such vessels, while at sea, were to be indicted and tried in the federal courts, and not in the State courts. The vessels belonging to persons living in a particular State, as in Virginia, for instance, sailed under the national flag, and were national in their character. The moment such vessels leave the territory of a particular State, that moment the criminal laws of such State cease to operate upon the persons on board, as perfectly as they would were such persons to leave one State and enter another. Thus, an act done in Ohio is considered criminal or not, according as it is viewed by the laws of that State. The legislature of Virginia can have no authority or jurisdiction over it. They have no power to declare such act a crime, nor to affix a punishment to it. They can only pass laws for their own State. They cannot extend their jurisdiction into other States. This, I believe to be the common sense of mankind, as well as undoubted law. And the same reasoning applies to the jurisdiction upon the high seas.

After the formation and adoption of the federal Constitution, no individual State could protrude its laws or jurisdiction over the high seas; indeed, I am not aware that any person has been indicted or arraigned in any State court, or under any State law, for an act committed beyond its territory, either upon the land or ocean, since the formation of our present government.

[Mr. Andrews, of Kentucky, again called Mr. Giddings to order; but his objection was overruled, and Mr. G. proceeded.]

It is proper, however, to bear in mind, that this surrender of jurisdiction over the high seas was made with an express reservation, providing that Congress should not "*prohibit the importation of such persons as any of the States may admit prior to the year* 1808." On all subjects, except this importation of slaves, Congress could legislate: every other crime they could prohibit and punish. This, however, was placed beyond their reach, for a given time. During that period, the federal government were compelled to witness constant outrages committed upon the people of Africa, without the power to punish those concerned in their perpetration. But I think no one will urge that the federal government were bound to *aid or protect* those engaged in acts, for which they would *now* be hanged as pirates.

The framers of the Constitution condemned and execrated the slave trade, as much as the philanthropists of the present day; but, in order to induce South Carolina and Georgia to come into the Union, they stipulated not to prohibit it for twenty years. But I submit the question to the common sense of mankind, whether the framers of that charter of American liberty, expected that the power of the federal government would be exerted to *support the slave trade?* Did they make any provision for such an exercise of the federal power? Did the delegates of Massachusetts, Connecticut, or New-York, imagine that they were then granting to the general government the power to involve their people in the *crime, the disgrace, and the expense of defending and protecting a commerce in human flesh?* The business was regarded as "a war upon human nature;" and those who engaged in it, did so at their own peril. Congress extended to them no protection whatever. They furnished no guard, nor did they enact laws to protect them against the just and righteous indignation of those whom they attacked or captured.

The people of Africa, in common with all mankind, possessed the natural right of self-defense—a right impressed upon the mind of man by his Creator—a right of which every human being is conscious: it is the right of self-preservation, which is justly termed, "*the first law of nature.*" This natural right they continued to possess until they were deprived of it by force of "*positive municipal law;*" for this right of self-preservation can only be abridged by a positive law, which declares its exercise a crime. This principle is familiar to us all. An officer having proper authority may arrest me, and I may not resist him by force; for the law of the land declares resistance in that case a crime; for which I should be liable to punishment. But, should the same man, without any authority, lay hands on me, I may oppose him with any amount of force necessary to defend my liberty and my person; and in no case is this right of self-defense taken away or abridged, except by "*positive municipal law.*"

The inquiry is often made, at *what time* were the people, taken in Africa and brought as slaves to this country, deprived of this legal right of self-defense? I answer, the very moment when they were brought within the jurisdiction of such laws as declared it *a crime for them to defend their persons.* No such law existed upon the high seas, on board American vessels. During their voyage from Africa, they were held in subjection by means of chains, and fetters, and whips. There was no law of Congress forbidding them to defend themselves. Had they done as those on board the Creole did, they would have offended against no law, human or divine. The slave dealer relied upon the scourge and chains for his protection, and not upon law, or upon the freemen of the North to guard him. But when they entered the territory of a slave State, the law of such State threw its penalties around them, and, declaring self-defense in them a crime, it superseded, in part, the use of chains and fetters, and rendered the use of the whip less important. *Then the man became a slave.* He became such, in *fact* and in *law.* The law which took from him the right of self-defense, rendered him a *slave*, and he remained a slave while subject to such law. From the moment he became subject to that law, up to the time he left the jurisdiction of it, he continued a slave by reason of the law itself.

By force of this law, they were prohibited, under severe penalties, from exercising the right of self-defense; by force of this law, the whole power of the State was brought to bear upon such captured Africans, as should defend their persons against the assaults of their masters; by means of this law, the strong, able-bodied African was compelled to submit in silence to the chastisement of a master who was altogether his inferior in physical powers, and perhaps equally so in mental endowments. Sir, repeal these laws, and restore to the blacks the natural right of defending their persons, and in doing that you will abolish slavery. Let them possess the right of self-defense, and they will maintain their manhood against the individual power of those who now hold them in subjection, and claim them as property. This is what I understand by the saying, which we see so often repeated by judges and jurists, that "*slavery is an abridgment of the natural rights of man, and can only exist by force of positive municipal law*"—a rule laid down and adhered to by all courts of justice, in both slave States and free States, in England, and on the continent of Europe. Without such positive law, which renders self-defense a crime, no man would long remain a slave; he would soon assert his liberty; he would maintain the law of nature, by using the power which God and nature have bestowed upon him for the preservation of his life and his liberty. Or, sir, let him be transferred to a jurisdiction where slavery does not exist, and he will then assert his liberty; and, by exercising his right of self-defense, will maintain it with impunity. This brings me to my next proposition, to wit: "That slavery, existing by force of positive municipal law, *is necessarily confined to the territorial jurisdiction of the power creating it.*"

By this position, I would be understood as saying, that the slave laws of a State cannot be made to extend into the territory of another State or nation. To give an illustration, I will suppose, Mr. Chairman, that you reside in Virginia, and hold a slave, who is strictly such by the laws of that State. If you take that slave into Maryland, just as soon as you cross the line into that State, the slave laws of Virginia cease to operate upon him, and you must then hold him by virtue of the laws of Maryland. If the slave, after entering the latter State, resists your authority, he must be punished under the laws of Maryland, and not under those of Virginia. If you then pass into Kentucky with him, you will then hold him by force of Kentucky laws. If you pass over the river into Ohio, I ask by virtue of what law you will then hold him in slavery? Suppose he then refuses to obey you, and you attempt to chastise him, but he defends himself manfully, and compels you to keep at a respectful distance: where, then, is your remedy? By what law will you punish him? Sir, our laws give him the same right to protect his person against you, that they give you to protect your person against him. He would find as much law in Ohio to punish you for resisting an assault made by him, as you would to punish him for resisting you. The slave laws of Virginia do not reach into Ohio. They cannot operate within our State. I do not speak of cases where the slave "escapes" from a slave State: in such case, the master, under the federal Constitution, may pursue and retake him. But I speak of cases where the slave enters a free State with the *consent of his master.* And I say that such entry into a free State, by consent of his master, is itself a perfect emancipation of the slave. In such case, the instant he touches the soil of a free State, that instant the shackles of slavery fall from his limbs, and he becomes a FREEMAN. If, after that, the master attempts to chastise him, or restrain him of his liberty, the slave may defend himself with such force as shall be necessary to protect his person and his personal liberty. If, in doing this, he slay his former master, such slaying would be justifiable homicide. For such act, committed in Ohio, he could not be tried in Virginia. He would be tried in Ohio, by Ohio laws, and not by the laws of Virginia. In the latter State, such act would be the highest crime, perhaps, known to its laws; while, in Ohio, it would be no crime—not even a misdemeanor. Precisely the same rules and the same reasonings apply to acts done or committed on the high seas, on board American ships. They are the territory of the United States; Congress has jurisdiction over them, and not the legislature of a particular State. Virginia cannot legislate for that territory. She can no more extend her slave laws upon the ocean, than Congress can extend its jurisdiction into Virginia to abolish slavery. The rights and powers between the State and national governments are equally supreme and exclusive in this respect. The powers and duties of each are clearly defined by the Constitution, and there is not the least conflict of jurisdiction between them. Virginia holds her slaves at the dictation of her own will, independent of Congress and the federal government, and of any and all the other States. But, sir, she must hold them *within her own territory;* and she has no power to take them upon *the territory* of any free State, or of the United States, where no law of slavery exists. She can legislate for her own territory, but not for others. The doctrine which I have laid down, is almost as old as the history of English jurisprudence.

As early as the eleventh year of the reign of Queen Elizabeth, a Mr. Cartwright is said to have brought a slave from Russia, "and would scourge him, for which he was called to account," &c. (vide Rushworth's Collections, 468.) At that early day, the law of England did not permit one man to scourge another as a slave, on British soil. Other cases occurred; and in 1773, the celebrated case of Somerset was decided, in which this doctrine was fully recognized and established. In that case, a man had brought to England his slave from Virginia, where slavery was authorized by the laws of the province. The master had sent him on board a ship, to be taken to one of the West India islands. He was brought before Lord Mansfield on a "habeas corpus;" and, on the hearing of the case, the doctrine was laid down and recognized, that "*slavery is opposed to natural law, and an abridgment of natural right; and can therefore only exist by force of positive municipal enactment; and must, of course, be strictly confined to the territorial jurisdiction of the power creating it.*" This doctrine has never been deviated from by the English courts since that time. In the case of Forbes, *vs.* Cockrane, Holroyd, (Justice,) speaking of the rights of a master over his slave, says: "When such rights are recognized by law, they must be considered as founded, *not* upon the law of nature, but upon the *particular law* of that country, AND MUST BE CO-EXTENSIVE WITH THE TERRITORY OF THAT STATE." Justice Best says: "Slavery is a *local law:* therefore, if a man wish to preserve his slaves, let him attach them to him by affection, or make fast the bars of their prison, or rivet well their chains; FOR THE INSTANT THEY GET BEYOND THE LIMITS WHERE SLAVERY IS RECOGNIZED BY THE LOCAL LAW, THEY HAVE BROKEN THEIR CHAINS, THEY HAVE ESCAPED FROM THEIR PRISON, AND ARE FREE." This, too, is the doctrine recognized on the continent, except where it has been changed by particular edicts or enactments. It has also been followed by the supreme and circuit courts of the United States, and the courts of those States who have published their decisions, so far as they have been called to pass judgment on those questions.

The doctrine laid down by the English courts does not apply to cases in the United States, where a slave "escapes" from a slave State into a free State. In such case, he does not gain his freedom. This distinction, however, arises from the provision of our federal Constitution. The framers of that instrument were well acquainted with the law of slavery. The case of Somerset had been decided nearly twenty years prior to the convention that formed our Constitution, and while these States were provinces of the mother country; the doctrine contained in that case was extremely interesting to the then colonies, in all of which, at that time, slavery existed. Prior to the formation of the Constitution, Massachusetts had abolished slavery; Vermont had never held slaves; New-York and other States were taking measures to abolish it. Under the common law, as it then existed, if a slave should *escape* into a free State, he would thereby gain his freedom. In this way, it was foreseen that this species of self-emancipation would greatly diminish the value of slaves in the southern States. This evil, as they deemed it, must be provided against: for that purpose, a clause was inserted, that "*no person held to service or labor in one State, escaping into another, should be discharged from such service or labor.*" This provision is confined to cases of *escape*, and does not apply to cases where a slave is taken to a free State, or goes there with the consent of his master. Such has been the uniform course of decisions in both the slave and free States. I might cite a train of decisions to this effect in Maryland, Virginia, Kentucky, Mississippi, and Louisiana, as well as in Pennsylvania, Massachusetts, Ohio, and Indiana. I believe there is no contrariety of decisions on the subject. I have been unable to find a case in the reports of any State where these doctrines are denied. The doctrine appears never to have been doubted in the United States, until lately. At a very early day after the formation of our Constitution, while Congress sat in Philadelphia, the State of Pennsylvania passed a law authorizing and empowering persons coming from slave States, and bringing their slaves with them, to hold such slaves within that State *for a certain period.* This was done for the express purpose of preventing the emancipation of such slaves by the operation of law. The same reasons gave rise to what has usually been termed the "nine months' law" of the State of New-York. The reasons for passing that law were the same as those which urged the passage of the law in Pennsylvania, to which I have alluded. Persons coming from the South, and bringing their servants with them, could find no law by which to retain them in service, nor could they take them back whence they came; but, on the contrary, on entering that State, such slaves were absolutely *free;* for the obvious reason that there was no law of slavery there, by which their right of self-defense was declared unlawful. For the purpose, therefore, of enabling such persons to hold their slaves for a certain time after entering the State, said law was passed.

Thus, sir, has the law of slavery been deemed and held to be *local* by courts, jurists, and legislatures, down to the time of this transaction on board the Creole: I ought, perhaps, to say, rather, until the wreck of the Comet and Encomium. In these cases, our executive made demand of the British government for compensation, upon the *assumed* ground that slavery was a *national* institution, authorized by the laws of the federal government. The British ministry appear not to have been aware of the distinction existing between our State and national governments in regard to slavery; and the whole negotiation was conducted upon the hypothesis that slavery upon the high seas was authorized by the laws of the United States. But, sir, there being no such law, it follows, as an undeniable conclusion, that slavery is confined to the territorial jurisdiction of the several States authorizing it; and that he who exports slaves at this day, does so at his own peril; precisely as much as he did who imported slaves prior to the year 1808. He does it without the protection of law, and he must rely upon chains, and fetters, and physical power, for his safety.

It appears equally clear, that persons held as slaves in any State, are instantly free the moment they are taken, with the consent of their masters, beyond the limits of the State on to the high seas: thus, the persons on board the Creole, when taken beyond the jurisdiction of Virginia, were absolutely *free—they were free in the consideration of all law, both human and divine,* possessing all the rights incidental to American liberty. From that moment they possessed the full, just, and indisputable right to maintain and defend their persons and liberty, with all the means and force within their power. Nor do I entertain the least doubt that these rights would have been respected by the people of New-York or Boston, had they landed there, instead of going to Nassau. They would have been received as freemen; and their rights to the enjoyment of liberty would have been sustained in the United States court, or in the courts of either of the States. From the moment they left the jurisdiction of Virginia they were no longer slaves; their former masters had no more claim to them, than they had to their masters who had previously held them in bondage. Masters and slaves then stood upon the same level, liable to the same laws, and possessing the same legal right to liberty in every respect. It therefore follows, most clearly, that their former masters have no claim upon the British government, or any other person, for their loss. It is equally plain that we, as a *nation,* have not the shadow of a claim upon England for compensation for *slaves*; for, if we demand those persons of Great Britain, we shall make a demand for FREEMEN, declared such by our own laws and by the laws of England.

But it is said that a number of these persons were guilty of "*mutiny and murder;*" and that it is the duty of this government to obtain possession of them for the purpose of punishing them. It will scarcely be expected that I should go into an argument to show this allegation entirely unfounded. "*Mutiny* may be defined as the resistance of *legal authority,* to which the mutineer has voluntarily become subject." Thus, a soldier, having voluntarily entered the army, having enlisted and become subject to the rules and regulations of that service, would be guilty of mutiny if he resisted the lawful commands of his officer. But, sir, if you or I were unlawfully taken, by force and against our will, to an encampment, and an officer should attempt to control our movement, or to inflict corporal chastisement upon us, our resistance would be lawful, and not mutinous. If a man enter a ship as a sailor, having signed the ships articles and submitted voluntarily to the laws and regulations which govern those employed in that capacity, he thereby becomes bound to obey all proper orders of his captain and other officers, and resistance on his part to the legal orders of such officer would be *mutiny.* But, sir, if the same man were unlawfully, and by force, taken on board such ship against his will, no person could urge that he was bound to obey the captain, or that resistance to the captain's authority would be *mutiny,* or any other crime. I have stated, and I think demonstrated to the satisfaction of those who heard me, that these men stood upon the deck of the Creole FREEMEN, released and fully emancipated from slavery. It is not pretended that they had signed the ship's articles, or in any way undertaken to perform the duties of sailors. It follows that neither the captain nor their former owners possessed any legal authority over them; they had been taken on board against their will, and without their legal consent. While in this situation, the captain and former owners were taking them to New Orleans to re-enslave them, and to sell them as slaves. And the question arises, had they a right to resist this attempt of the captain and slave dealers? Did resistance to such an act constitute *mutiny?* The act itself was *unlawful*—it was a violation of the dearest rights of man; and will it be urged that they were bound to submit to it? They had a clear and indisputable legal right to resist all attempts to re-enslave them, by just such degree of force as was necessary to maintain their liberty. If every white man on board the ship had preferred the loss of his own life to the liberty of those blacks, they would have been justified in slaying every man who attempted to enslave them. I speak of *legal* justification. Gentlemen may differ as to the *moral* right. I am, however, willing that those who think they incurred moral guilt by asserting and maintaining their liberty, should themselves act upon the same doctrine. But I will frankly say, had I been in the situation in which they were placed, with the same alternative before me—a cowardly submission to a slave dealer, with slavery and degradation to myself and offspring, on one hand, or heroic effort with freedom to myself and offspring, on the other—I could not have hesitated as to the *moral duty.* I should have felt myself obligated, by every moral principle, to defend the liberty which God had bestowed upon me to the extent of every means within my power. To have basely surrendered up my liberty, under such circumstances, and doomed my posterity in coming time to an ignominious bondage, would have incurred a fearful amount of *moral guilt,* according to my views of moral obligation.

But the executive alledges that these persons were also guilty of murder. That crime is defined by writers on law to be "the killing without warrant or excuse of any reasonable creature in the public peace, with malice aforethought." Had they no warrant or excuse? Was Hewell in the observance of the public peace? Did they exhibit malice?

When one of the slave traders attempted to compel them to submission, and to be quietly carried into slavery, they *resisted his force and violence;* and, in making such resistance, slew him. In other words, they slew him in defending their persons, and the liberty with which the God of nature had endowed them. And this is called *murder* by a "high functionary of government;" and those who thus defended their liberty and persons are demanded of a foreign government as *criminals;* thus saying to the civilized world, that by our laws slavery exists upon the high seas, on board American ships; that we have declared it criminal for a man who has been carried to sea against his will, for the purpose of being taken to a slave market, and sold as a human chattel, *to defend his liberty.* Sir, with all due respect for those who hold to this doctrine, I must be permitted to say, distinctly, that I repudiate it. It is a doctrine which cannot be sustained. My reasons I have already given. I have stated that no such law exists. I unhesitatingly challenge those who assert the existence of such law, to give us the proof on which they rely. Show us the law; lay it before the country; let the people read and understand it; show us the decision of some court to that effect. Nay, I challenge them to exhibit the opinion of any judge, or the dicta of any reputable jurist, sustaining such doctrine, given or written prior to the origin of the present question, in which the slave dealers of the South insist upon the duty of this nation to protect them, while pursuing a traffic in human flesh. I have shown that these persons were free; and it is admitted by all, that Hewell was slain while endeavoring to reduce them to slavery. They showed no wish to injure any person, who did not assail them. No person will say there was any exhibition of *malice,* which is so necessary to constitute murder. They did not wantonly assail *him,* but they defended *themselves.* They did not go to the cabin, and attack him while asleep; but, when he came on deck and attempted to kill them, they defended themselves by taking his life. They were placed in the same situation precisely in which they would have found themselves had they been attacked by a pirate, for the purpose of making them prisoners, to be sold as slaves in Africa. They had precisely the same right to defend themselves against one, as against the other. Hewell possessed no more authority, in *law,* than the pirates would have possessed. Their duty to themselves and offspring, was the same in one case, as it would have been in the other. In either case they would have been acting in defense of a right bestowed upon them by God himself, and which they were morally bound to protect; and in protecting it they offended against no human law. It is true they took life, and this is the only semblance which the act bears to murder. But the mere taking of human life does not constitute murder; if it did, our sheriffs who execute criminals, in pursuance of their sworn duty, would be murderers. He who kills the midnight assassin in self-defense would be a murderer. He that kills the pirate, who would take his life to obtain his property, would be a murderer. But every man is aware that, in order to constitute murder, there must be a *wanton act, a felonious intent;* there must have been *malice* in the mind of him who committed the act. Without these there is no crime. No gentleman will urge that the persons on board the Creole were actuated by any such feeling. *Liberty* was their object; it was their actuating motive, and not malice. It is true, they were the unfortunate sons of Africa. Nature had given them dark complexions. They had long been oppressed by their white brethren; they had worn the galling chains of slavery; they had writhed beneath the lash of the overseer; and now, torn from their homes, the scenes of their childhood, from their wives, their children, and their friends, they were doomed to the still deeper degradation, of sale in a foreign slave market. While thus situated, *liberty,* with all its blessings and charms, was presented to them, provided they would exert sufficient energy, courage, and heroic determination to assert and maintain it. It was their love of freedom which impelled them to resist further oppression. They acted in accordance with those sentiments which we, as a people, have been accustomed to approve and honor—sentiments admired by the civilized world, and respected by mankind. Yet, for the exhibition and maintenance of these sentiments, they have been charged as guilty of "*mutiny and murder*" by men of legal intelligence, holding high official stations. But this has been done in *general terms.* No one, I believe, has yet assigned the reasons of such charge; no one has referred us to the law, or pointed us to the decision of any court, or to the opinion of any jurist, in support of such charge. I would most respectfully request such gentlemen to stand forth boldly in support of their views before the country, and meet the question by *argument and reasons, instead of assumptions.* I desire to hear them refer us to the *law* that obligated these people to go quietly to the slave market to be sold: or, if they can find no law of that description, I should be pleased to hear them demonstrate such to have been their *moral duty.* I would like to propound to such gentlemen the question, "Had you been on board the Creole, in the same situation as those persons were of whom you now speak as '*murderers,*' would you have tamely submitted to the orders of a slave trader? Would you, with a craven heart and cowardly spirit, have suffered yourselves to be quietly carried to a slave market and sold into interminable bondage? Would you have suffered yourselves to be disrobed of your humanity and sold as brutes? Or would you now punish as *murderers* those who refused thus to degrade the human character?

But, Mr. Chairman, I entertain the opinion that few gentlemen will be found willing to stand forth in defense of the doctrines which I have attempted to combat. I apprehend that a long time will elapse before members of this house attempt to establish by direct argument, "that slavery exists upon the high seas, on board of American vessels;" or that "the slave laws of Virginia extend beyond the territorial limits of the State." Nay, sir, I do not expect to live so long as to see any American statesman proclaim on this floor, in direct and plain language, that "it is our duty to protect and defend the slave dealer while he transports his cargo of human beings to different parts of the world;" or that "we possess the constitutional power to involve the people of the free States in the crime, the disgrace, or the expense of supporting the slave trade." Yet this point is urged as a reason why we should retain the army in service! We hear the subject *alluded* to in connection with the terms, "mutiny and murder." It is mentioned as a matter of negotiation, and referred to as connected with "our national honor." But where is the member who comes forth and boldly avows himself the advocate of the slave trade? Who, in plain, direct, and unequivocal language, will say that the federal government is bound to protect and defend those who traffic in human flesh upon the high seas? Where is the member who, in the face of the nation, will declare it the duty of northern freemen to spend their wealth, and shed their blood, to defend the exportation of southern slaves?

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*On the day following the delivery of this speech, Mr. Cushing called the attention of the committee to the remarks of Mr. Giddings, as they were reported, and complained of being misrepresented. He said, "the gentleman from Ohio, (Mr. Giddings,) wanted apparently to introduce remarks in themselves irrelevant, by assuming as the groundwork of them remarks alledged to have been made by other gentlemen before him, and especially by himself," (Mr. Cushing.) The words used by Mr. Cushing in his speech, as reported, were as follows: "He (Mr. Cushing) asked the attention of the House to a more serious question; that of the condition of the controversy and negotiation between the United States and Great Britain. There were between these two nations three great boundary questions. There were also three questions involving the honor of the United States, and which might eventually resolve themselves into questions of indemnity, to wit: the Caroline and the Creole cases, and the seizure of some six or a dozen American vessels on the coast of Africa.

From these expressions, Mr. Giddings understood Mr. Cushing to consider the Creole case as much a *national* question, as he did that of the Caroline or the northeastern boundary. If it be a question *involving the honor of the United States,* it would surely appear to be a *national* question. Mr. Giddings feels it due to Mr. Cushing and himself to say that he intended to speak of Mr. Cushing as entertaining the opinion that the Creole case was a proper subject for negotiation and support by the federal government; that the coast-wise slave trade was a trade which this nation might constitutionally sustain. Mr. Giddings was first led to this opinion by remarks of Mr. Cushing on the 24th June, 1840, in which Mr. Cushing alluded to the slaves lost in the coast-wise slave trade, and spoke of them as "*our* shipwrecked slaves," and as having been "*unlawfully* taken from their masters by British officers;" and he characterized those acts as "innovations upon the law of nations." On the 21st of March, 1842, Mr. Giddings introduced to the consideration of the House certain resolutions, denying the right of the federal government to involve the nation in war for the support of the coast-wise slave trade. Mr. Cushing declared those resolutions to be "A BRITISH ARGUMENT," and "TREASONABLE IN THEIR TENDENCY." From those repeated declarations Mr. Giddings had supposed Mr. Cushing to be in favor of lending the national influence to the support of the coast-wise slave trade.

From the Journal of Commerce.

THE SLAVE TRADE.

The following startling account of the extent to which the slave trade is still prosecuted, is from the New Bedford Mercury:

Captain Borden, of the whale ship, Sally Ann, who arrived at this port on Saturday last, from St. Helena, has furnished us with a list, carefully compiled by a friend at that place, of the slave vessels and number of slaves captured by H. B. M. vessels of war on the west coast of Africa, and taken to the island of St. Helena for adjudication, and condemned at that place during the period from July 3, 1840, to May 6, 1842. It cannot but excite surprise and indignation among our readers, in learning of the great extent to which this nefarious practice is still carried on. The list before us includes thirty-two vessels, having on board at the time of their capture, no less than *five thousand one hundred and thirty-nine slaves.* Of these, 1,736 have died; 1,332 have been conveyed to the Cape of Good Hope, 542 to Demarara, 120 to Jamaica, 201 to Trinidad, 198 have been apprenticed at St. Helena, 1,010 remain to be sent, in accordance with their own choice, to the British colonies. Of the thirty-four slavers, 28 were captured under Portuguese colors, 2 Brazilian, 1 Monte Video, and 3 English. Among the latter, is the brig Cypher, formerly of Salem Mass.

The number of vessels successfully engaged in the traffic in slaves must be, of course, far greater than the number of captures. The unfortunate Africans who thus fall into the hands of these inhuman monsters, are found crowded together in a most deplorable condition. Such of them as have the good fortune to be recaptured, are landed at St. Helena, where they are placed in suitable depots, provided for their reception by the British government, and humanely provided for; or in case of disease existing among them, those infected are placed on board of a roomy vessel, lying at anchor at the leeward of the principal anchorage, and placed under proper medical treatment. Those who may choose to go to service, as laborers, on the island, are permitted to do so for a term of from three to seven years, under the approbation of the collector of the customs, with all the rights and immunities of British subjects. Our correspondent says:

"These captures are made, and the negroes declared free, in virtue of a late order in council of her Britannic Majesty. But it must be very questionable whether the present mode of disposing of these people is a strictly just one. No doubt Great Britain means well. Would it not be a more consistent plan to restore these poor wretches to their own native homes, to burn the vessels they are found in, then to put on shore, in Africa, those piratical villians who would thus entrap and enslave them? Hence would the liberated African *in name,* be liberated *in reality*—a just retribution would fall on the heads of his enemies, who would now, in turn, be in the negro's power, and Great Britain would be saved the enormous expense of thus maintaining them.

"At present, the captains, officers and crews, are permitted to go at large; and until they can find ships to take them from St. Helena, are allowed by Government 84 cents per diem. Instead of this, would it not accord more with strict justice, to award corporal punishment, and seven years confinement with hard labor at the public works, to these monsters of iniquity? If this was done, it is presumed it would have a salutary effect in preventing such diabolical and fiendish proceedings being repeated. One of these brutal captains has been taken three times in different vessels."

From the Bangor Gazette.

FUGITIVE SLAVES.

We have received a letter from a gentleman who formerly resided in this city, and is now a citizen of a town in the interior of Ohio, from which we make the following extract. It shows conclusively two things, at least; that slaves are a very uncertain kind of property, and that a state of liberty is always preferable to a state of slavery:

"I was called, a short time since, at midnight, to give shelter to a poor fugitive. Think you, I did it grudgingly? I have saved a drowning man from the watery grave, but never, in any act of my life, is my soul so overjoyed as when I can pull the poor slave from the hell of slavery. Oh, what a tale he told! He obeyed Gerrit Smith's instructions to the letter. He rode on his master's horse all the way for his life, with the prayer upon his lips, 'God bless massa.' He was a noble-looking fellow, and was as honest in taking a horse to aid him in his escape, as I should be to take a boat, without leave, to save a drowning friend.

Also, about the same time, I had the pleasure to serve another, a girl about 13 years of age. And another from New Orleans, who, just before landing at Cincinnati, overheard inquiries made of the captain respecting him. He took to the y

vileges and immunities of negroes and mulattoes *born* within this State.

Are any of them citizens of any of the States of the Union?

By the 4th of the articles of confederation of the Union it was provided, that the "Free inhabitants of these States shall be entitled to all the privileges and immunities of the free citizens in the several States." While these articles were under consideration in Congress, it appears from the journals, that on the 25th of June, 1773, "The delegates from South Carolina moved the following amendment, in *behalf of their State*." In article 4th, between the words *free inhabitants* insert *white*; negatived—ayes, 2 States, nays, 8 States, 1 State divided. Here, then is a solemn decision of the revolutionary Congress, that free negroes should be entitled to all the privileges and immunities of free citizens in the several States.

"Ten years after this decision, the new Constitution was formed, and the clause respecting citizenship in the several States was transferred to it from the articles of confederation, with slight verbal alterations. That the clause embraced free negroes at the time it was transferred, was settled by the vote we have quoted—no words were added to exclude them; no intimation was given that the new Constitution was disfranchising thousands, and tens of thousands, whom Congress had declared were invested with all the rights and immunities of free citizens. No desire was expressed to disfranchise these people; and in the debates on the Constitution, this disfranchisement was never alluded to, either in the language of praise or of censure."

An act of Congress of 1803, provides, "That masters and captains of vessels shall not "import or bring, or cause to be imported or brought, *any negro, mulatto or other person of color* not being a native, a citizen, or registered seaman of the United States."

A law of Massachusetts prohibits any negro "other than a CITIZEN of the United States, or a subject of the emperor of Morocco, from tarrying in the commonwealth, longer than two months."

A law of New-York, relating to elections, has the following clause: "If the person so offering to vote be a colored man, the following oath shall be rendered him, 'you do swear (or affirm) that you are of the age of twenty-one years, that for three years you have been a CITIZEN OF THIS STATE'" &c. *Revised Statutes*, 1, 134.

In the debates of the New-York Convention of 1821, on the question of admitting free blacks to the right of suffrage, Chancellor Kent contended for their rights to citizenship in the States, under the federal constitution.

Rufus King concluded an argument in their behalf in these words. "As certainly as the children of any white man are citizens, so certainly the children of the black man are citizens."

An article in the constitution of the State of New-York declares:

"No man of color, unless he shall have been three years a *citizen of this State*," &c.

On the 4th of September, 1826, Governor Clinton, of New-York, addressed a letter to the President of the United States demanding the immediate liberation of Gilbert Horton, a colored man, as a citizen of this State; he having been imprisoned in Washington, as a fugitive slave.

"In every State in the Union, we believe, without one exception, a native free born negro may legally take, hold, and convey real estate."

"Impressed colored sailors have been claimed by the national government as 'citizens of the United States;' and colored men going to Europe have received passports from the department of State, certifying that they were citizens of the United States.

"The proposed constitution of the new State of Missouri required the legislature to pass such laws as might be necessary 'to prevent free negroes or mulattoes from coming to settle in the State, under any pretext whatever.' The legislature of New-York, in reference to this provision on the 15th November, 1820, 'Resolved, If the provisions, contained in any proposed constitution of a new State deny to any citizens of the existing States the privileges and immunities of citizens of such new State, that such proposed constitution should not be accepted or confirmed; the same, in the opinion of this legislature, being void by the Constitution of the United States.' This resolution was adopted in high party times, by an almost unanimous vote.

"The constitution being submitted to Congress, the article excluding colored citizens, was deemed by the House of Representatives a violation of the national compact, and that body refused to receive Missouri into the Union. A compromise was at last agreed to, and Congress admitted Missouri on the express condition that the offensive clause in her constitution should never authorize any law by which any citizen of the States should be excluded from the enjoyment of any of the privileges and immunities to which such citizen is entitled by the Constitution of the United States: and that the legislature of Missouri should by a solemn act declare their assent to this condition. The legislature passed the act required, and thereupon the State became a member of the Union."—*See Jay's Inquiry.*

Admit free negroes to be men, and to be born free in the United States, and it is impossible to frame even a plausible argument against their citizenship.

If a man who is born in a State, pays his taxes to that State, and to the United States, is governed by its laws, votes for township, county, and State officers, for members of Congress, and as electors for President and Vice President, of the United States, is not a citizen of that State, then who is, or who can be a citizen?

In every State in New England, and, in the State of New-York, free persons of color are voters. Until recently, in Pennsylvania, Tennessee, and North Carolina, free persons of color were voters, and were of course citizens of the State.

This law, then, is contrary to the Constitution of the United States, because it does not give to blacks and mulattoes "emigrating into, and settling in this State, the same privileges and immunities" that free blacks and mulattoes born within this State, possess. The latter may reside here without giving bond, the former are, by this law, required to give bond.

From the Philanthropist.

THE ANGLO SAXON PUT TO SHAME.

In the late American war with Great Britain, at the battle of Brownstown, in the year 1812, when the American soldiers were defeated, and flying in every direction from a savage foe, ensign Foster, of Williamsburg, Clermont county, discovered his friend, Captain Boerstler, of the same place, wounded in the forehead with a small rifle ball, which had penetrated the scull, but had lodged on the *dura mater*. Captain Boerstler was sitting on a log, his horse killed, and he unable from his wound to make a retreat. At this moment Mr. B——, who was slightly wounded in the wrist, came hurrying past on horseback, under the care of Colonel ——, of the Chillicothe regiment. Ensign Foster seeing this opportunity for the escape of his friend Captain Boerstler, seized him with herculean strength, and in an instant, set him on the horse behind Mr. B——. Mr. B. immediately became alarmed for his own safety, and began to cry, supposing the weight of the captain, on his horse, would retard his flight. Col. ——, who had the care of Mr. B., on seeing what had transpired, immediately drew his sword on Ensign Foster, who gave back, and Captain Boerstler fell from the horse to the ground. At this moment, Captain John, a man of color, the waiter of General Finly, of Cincinnati, came in sight, making good his retreat on a swift horse. On seeing the ignoble conduct of Colonel ——, and Mr. B., in refusing assistance to a wounded fellow soldier in the hour of danger, he became indignant, dismounted his horse at once, placed the Captain in his saddle, and Ensign Foster behind, to assist him in securing his retreat, while he (Captain John) fled on foot. So the persons of whom I have spoken, arrived safely at the fort. Captain Boerstler, though his wound was not mortal, died in a short time, being killed by a drunken surgeon in attempting to extract the ball.

All will be anxious to know what has become of Mr. B., and what has become of Captain John. Mr. B's. wound in the wrist, being slight, he soon recovered, returned to his friends, by whom he was caressed, and regarded as an honorable man, and a soldier, who had braved the dangers of war, and fought the battles of his country. Nor did his country do him less honor. He has drawn a pension of ninety-six dollars per annum, to the amount of hundreds of dollars. He is now living in Clermont county, in the possession of a good living, enjoying all the blessings of liberty.

But where is captain John, who so generously periled his own life, to save that of a fellow soldier? Did he return to his country crowned with military honors? HE WAS DENIED A COUNTRY. Was he pensioned by the general government for his bravery on the battle-field, and his generosity evinced in voluntarily giving up his own horse, to save a fellow soldier, and trusting to his own fleetness for safety? No! He was one of those persons who, by the black acts of 1804 and 1807, are prohibited from settling in Ohio, unless they give a resident white security for their good behaviour! Ask a man to give security for his good behaviour, who behaves himself as Capt. John did at the battle of Brownstown!!

In 18—, when the doctrine held and taught by the colonization society, that negroes are fit only for missionaries, had been extensively propagated and generally believed, the self-styled guardians of the liberties of the people, in true mobocratic style, drove Captain John, with hundreds of others, out of Cincinnati. As Captain John, was on his way from Cincinnati to Canada, he called at Williamsburgh where he had an interview with the surviving friends of Captain Boerstler, who advised him to give security for his good behaviour, &c. and stay in Ohio, to which he replied, "I will give no security in a country where I have fought its battles, and am not even suspected of crime." PHILO PATRIDOS.

From the Journal of Commerce.

LETTER FROM JAMAICA.

The following extract of a letter, dated June 10th, from an eminent lawyer of Jamaica, to a merchant in this city, has been handed to us for publication:

My dear sir,——— How clear it is to all, but those who "having eyes see not," that the doom of slavery is pronounced in Heaven above. There is something in "Bible truths" that is quite irresistible. That is a part of the moral constitution of the God of the Bible, and those who do not believe, and who will persist in resistance, shall assuredly be made to bite the dust. My wonder is, how any religious person can do aught, but abhor slavery, and *speak* and *write* of it as *intolerable*. Some in your country, as I fear there are in ours, are guilty of apologizing for its continued existence, by all manner of ingenious ways, not considering that the declarations, "wo to them that call evil good, and good evil"—that "justify the wicked for reward,"—are portions of the record of eternal truth. * * * The great commercial distress has, I trust, driven not a few to seek higher and more enduring portions than gold and silver. I look on it with interest chiefly in reference to its moral and religious results. These do not show themselves in a day; but they will work themselves out, and soon stand forth, clear and evident to all. I am hopeful that the number of those who gladly say, "The Lord reigneth—let the earth be glad," is on the increase. There are great moral changes going on here—not in one department, but in all. We feel it—we rejoice in it—all acknowledge it. My residence here has been comparatively of short duration—hardly nine years—and yet I have lived to see a complete revolution in what appeared to be the most stable opinion of society. Irreligion, immorality, ignorance, injustice and heedless cruelty *were* pre-eminent characteristics of society; *now*, religion is reverenced and sought for. Morals are appreciated and rapidly improving. Men are more exact in their dealings, and the humane spirit of modern legislation is rapidly becoming dominant in all our institutions. Men are not now kept down because of their color, nor raised because of their color. The educated colored man of character may hold his head up any where, and aspire to the most honorable appointments in the land. Indeed there are various highly educated and talented men of that class amongst us who mix as freely in society, as white men. But it is most odious even to think of these distinctions. I feel it degrading to my valued friends here, to make it the subject of comment or remark.

There is one topic on which I have not touched—the intermarriage of whites with women of color. This has been very frequent since the abolition. Formerly the prejudices of the country would not have allowed it, but these vanished with the system. Men married the faithful and worthy women who had nursed them in sickness, and borne and reared their children. Men of the highest station on the island have done so—the fact is notorious, and cannot be questioned. I refrain from giving names, because the fact will not be—cannot be, questioned; and it would be indelicate to refer to respectable individuals with reference to such a subject. When I use the term "colored," you are aware that I apply it only to the *brown*, not to the black population. There is scarcely an instance of a marriage between a white and a black person, though there are abundance with colored or brown persons; and their children will, of course, and do, take their parents' rank in society.

So the Mendians have arrived. The Lord be praised! May they be as seed sown to produce much fruit to the praise and glory of God, when you, my dear sir, and their other friends, are in the silent grave. Our "works shall follow." What a thought! The Lord give us grace!"

From the Philanthropist.

COMPROMISE.

The *boast* of this country is its *curse*. We commenced our career, as an independent nation, with a declaration of principles, without *compromise*; in a spirit of *uncompromising* hostility to every form of oppression. On the contrary, the foundations of the present federal Union, were laid in *compromise*—compromise, not of jarring interests alone, for this was praiseworthy—but of the eternal principles of right. Is it not wonderful, that men should be found at this day, bold enough to glory in this sacrifice of right on the altar of expediency, and to point to it triumphantly as a fit example for enlightened patriotism? The compromises with slavery, giving license to the slave trade, peculiar political power to slaveholders, making their interests paramount to State sovereignty, and pledging the power of the Union, to withstand the slave in his struggle for freedom—and above all, the chief compromise, that which withheld from a Union of independent States power to remove an element, intrinsically one of weakness and peril, necessarily at war with the great object of that Union—were gross violations of the principles on which, as revolted colonies, we asserted our independence and national existence—and yet, on this Union, the blessing of Heaven was expected to rest, as if truth could tolerate error, light could love darkness, God should share the power of His throne with the devil.

And what has been the result of these compromises? South Carolina and Georgia stocked their plantations with African slaves, enough to furnish a supply for the new States formed in the South-west. Slaveholders, usurped the control of the national government, and carried the admission of Florida, and Louisiana, with slavery entailed upon them. And slaveholders, by virtue of the same compromises, forced the admission of Missouri, another compromise measure, in which humanity and right were sacrificed, and the interests of the free States suffered. But, we had not our eye on these only, when we commenced this article. What we intended was, to draw the attention of the reader to the fact, that, owing to this fundamental idea in our Union, of *compromise*, and owing to the almost overpowering temptations of slavery, in every department of society; the grand characteristic of American ethics, in Church and State, has come to be, *compromise*.

We must have *sects*, and they must grow and extend themselves, North and South, for the power of numbers, every organization seeks. But, North and South differ radically, in institutions and character. Their governments are as unlike, as freedom and slavery. How then, shall a church at the North extend itself at the South? *By compromise*, to be sure. Its object is to save souls, not bodies—so it will compromise with the slavery of the body, for the sake of destroying the slavery of the spirit. Beautiful, original idea! Why, in such an enterprise, by speaking to the *man*-slaveholder, softly, it can engage his sympathies in the glorious warfare against the great *fiend*-slaveholder,—the devil. Shall it not do it? What have Episcopalians, Methodists, Baptists, Presbyterians, done? Has not this been their policy? The foundation of every one of these sects is laid, *in compromise with slavery.*

But, we must have political parties, and political party, too, seeks the power of numbers. North and South are equally interested in many great governmental questions, questions which must be decided by the number of votes. What shall political party do? Seek adherents every where. But, in the South, none can be gained, unless slavery be let alone. It bides no handling—hands off, or you cannot have our friendship. Political party is meek; it puts its hand on its mouth, and its mouth in the dust, and swears silence. Surely if the patriots of '76 could compromise with slavery, the patriots of the new era, should not be squeamish. Besides, we want votes, and at the worst do no more harm than those churches, which commune with one work of darkness, for the sake of destroying the rest. Oh, the blessed spirit of compromise!

Once admit a wrong principle into a man's ethics, and he must possess a very nicely-balanced constitution, if he does not become a bad man. Suppose one were to incorporate it as part of his creed, that under certain circumstances, he would be justified in compromising his veracity—in just lying a little—does not every one see, that there is a breach in his character, through which the tempter will enter like a flood, widening and widening it, till not a spot of solid integrity shall be seen? There is but one way of dealing with the devil—and that is, to deny all his requests, however small, however humbly made. Tolerate the oppression of others—take the tyrant to your bosom, and caress him, in the language of one of our neighbors, as "a little the cleverest fellow" you ever saw—and how long ere you yourself are prepared to become a tyrant? Can a church be expected to retain any profound regard for HUMANITY, when it opens its communion to the man who puts his foot on the neck of his fellow, and robs him of his rights? Can a party continue to appreciate the rights of man, as the foundation of all just government, so long as it relies for success on the favor of a band of men, who demand as the price of their friendship, full license to chain, to whip, and crush to the earth, millions of their fellow men?

ADDRESS TO COLORED SOLDIERS AT NEW ORLEANS.

BY GENERAL JACKSON.

Soldiers! When on the banks of the Mobile, I called you to take up arms, inviting you to partake the perils and glory of your white fellow-citizens, I expected much from you; for I was not ignorant that you possessed qualities most formidable to an invading enemy. I knew with what fortitude you could endure hunger and thirst, and all the fatigues of a campaign. I knew well how you loved your native country, and that you had, as well as ourselves, to defend what man holds most dear—his parents, relations, wife, children, and property. You have done more than I expected. In addition to the previous qualities I before knew you to possess, I found, moreover, among you, a noble enthusiasm, which leads to the performance of great things.

Soldiers! The President of the United States shall hear how praiseworthy was your conduct in the hour of danger; and the representatives of the American people will, I doubt not, give you the praise your exploits entitle you to. Your general anticipates them in applauding your noble ardor.

The enemy approaches; his vessels cover our lakes; our brave citizens are united, and all contention has ceased among them. Their only dispute is, who shall win the prize of valor, or who the most glory, its noblest reward.

Communications.

LETTER FROM ISAAC T. HOPPER.

The annual meeting of the Pennsylvania Anti-Slavery Society at Norristown, was numerously attended. About one thousand persons were present, of whom I should judge half were of the Society of Friends; among them were ministers, elders, overseers, and influential Friends advanced in years. This was the more gratifying, as the most persevering efforts had been made, by some mistaken individuals, not only to dissuade Friends from attending those meetings, but to bring the associations into contempt.

It was also a source of consolation and encouragement, that the proceedings of the Society of Friends in New-York, had in no degree alienated from me the affection of Friends in this section of the country; on the contrary, this new trial of my faith and patience seemed to excite their sympathy, and increase their friendship. Poor, frail man can do little to disturb us, if we honestly endeavor to keep on the right foundation, and faithfully follow the convictions of duty.

In the course of the meeting, my heart often overflowed with the kindest feeling toward the multitude assembled there; particularly toward the young people, who were mostly of an intelligent class, endowed by their Creator with faculties to do good in their day and generation.

When that devoted and eminently-gifted minister of the gospel, Mary Ridgeway, from Ireland, was in this country, about fifty years ago, I heard her deliver a testimony, which made so strong an impression on my mind, that I shall never forget it. I felt moved to mention it in the meeting at Norristown, thinking it might operate as a caution, and peradventure as an encouragement, to some who were present. It was to this effect: "Early Friends, through much suffering, were faithful to the testimonies given them to bear, and consequently had obtained a good reputation in the world. But, as a people, they had now become rich, and were living on the labors of those who had passed away; enjoying the fruition of that happiness which had been gained by obedience. But if Friends, under these circumstances, should become indifferent and unfaithful, those who might be compared to the stones in the street would be raised up, and called into the Lord's vineyard; and these, being faithful, would maintain the testimonies which Friends neglected, and would take the crowns from off their heads." What was then prophecy has now become history.

The meeting was composed of various denominations, but all harmonized in sincere and honest endeavors to promote the righteous cause of universal emancipation. We continued in session three days; and though no restraint was put on perfect liberty of speech, no discord occurred to disturb the tranquillity or lessen the dignity of the occasion. I have been strongly solicited to attend an anti-slavery convention, to be held on the 23d of this month, at York Springs, Adams county, in this State. I feel disposed to accept the invitation if circumstances will permit. Thy friend, ISAAC T. HOPPER.

LETTER FROM ENGLAND, TO J. S. GIBBONS.

Be assured, dear friend, that if intensity of interest in all your movements, and a lively participation in every hope and fear, touching your sacred cause, can constitute a claim on your remembrance, mine lags not behind the most gifted of thy correspondents. You are indeed engaged in a noble work. To sunder the *chains* of three millions of bondmen, I had almost said, forms a secondary part. The warfare necessary to do this, must sever the yet more galling fetters of sectarianism, prejudice, and idol-worship; and release from the thraldom which enslaves the immortal *mind*, is, in my estimation, of greater importance than emancipation from *bodily* servitude; brutalizing as that servitude is, and ardently as its emancipation is to be desired. The release from *mental* slavery of such a mass of mind, will exert an influence through all time, and greatly tend to exalt, above all systems of man, the pure and undefiled religion of our blessed Saviour. Truth will gradually become the standard of estimating right and wrong; and the inquiry will no longer be, what does this man teach, or what does that sect teach—but what does Jesus teach?

The recent proceedings, in your branch of our society, must surely have opened the eyes of a large number to the iniquity of any system, which denies the right of individual judgment, and demands the surrender of conscience, at the bidding of a human tribunal; however time-hallowed, or outwardly imposing that tribunal may be.

The details which the Standard has given, have been perused with deep interest here. While sincerely feeling for you, in your painful position, I have rejoiced in the full conviction that a large amount of good would be the result of the present seeming evil. When time has in some measure healed the wounds inflicted, you will, I doubt not, rejoice in your release from human jurisdiction, and the undivided allegiance to Him, whose right alone it is to require implicit obedience. Be of good cheer, then; faithfully follow the manifestations of duty; and may He who can alone give the increase, bless your labors, and cause them to bring forth fruit abundantly to His praise, and the good of the human race.

I should like to send my very kind regards to thy father-in-law. The persecution with which he has been assailed, in advanced life, has peculiarly called forth my feelings of sympathy and regret; though I have no doubt that whatever he has suffered, has been repaid a hundred fold into his own bosom.

I rejoice in every article. I read, explaining the evil tendency of the third party scheme; no movement of new organization ever appeared to me likely to work such devastation, and so effectually to lower the anti-slavery standard, as this.

Well mayest thou express fears, that the efforts of our philanthropists will not suffice to ward off the judgments of the Almighty. I cannot but exclaim, as did a statesman of your own land, "I tremble for my country, when I remember that God is just." Assuredly, our guiltiness, both at home and abroad, is not less than yours. What can exceed in atrocity the wars we are now carrying on in the East? With what diabolical cruelty are we identifying the hallowed name of Christianity, in the minds of the poor Chinese and Indians! With ten-fold reason, might John Wesley now exclaim, as he once did, "*Oh, who will convert the English into honest heathen!*" Surely it never entered into the hearts of the most benighted Pagans to concert such wickedness as to declare war with a whole nation, because they refuse us the privilege of poisoning the inhabitants.

If we look at home, is the picture improved? We behold the heartless legislator, rolling in luxury, deaf to the cries of millions, who lack bread for their wives and little ones; and the whole crowd of monopolists planning how to retain their plunder, and keep the gates shut against the admission of grain for famishing multitudes. It makes one's heart ache; yet amid the dreadful scene, there is one bright, delightful speck. I mean the patient endurance, the unexampled forbearance, the rapid advance in moral principle, exhibited by the suffering people. Their conduct at this crisis knits one's heart to them in bonds of the closest sympathy and affection. That they do not rise, and take their own by force, is marvellous, and beyond all praise. It indicates a degree of Christian principle for which few have given them credit. It is pleasant, also, to see, that notwithstanding they are famishing at home, they evince the greatest reluctance to enlist. In Paisley, Birmingham, Manchester, &c. where the distress has been unparalleled, the sergeants have scarcely been able to obtain a single recruit. This is a gratifying sign of the times. If the aristocracy are compelled to do the fighting themselves, war will speedily come to an end.

Thine, very sincerely, in the cause of humanity,
ELIZABETH PEASE.

LETTER FROM AN AGENT IN WESTERN NEW-YORK.

Arrangements have been made for holding a series of county conventions, for twelve weeks from the first of August, embracing twenty-four counties; and for lectures in the principal towns of those counties, meantime. This will employ the labors of five or six agents, and as many volunteers as can be induced to enter the field. In this way, it is believed great good can be accomplished, and many true abolitionists be saved from turning all the streams of their sympathy into political action.

I am not at all opposed to doing all that can consistently be done to deter abolitionists from supporting pro-slavery at the polls. No consistent abolitionist will cast a vote for slavery. But I cannot feel a high regard for the purity of the "liberty party," above all others, while its members are, nine tenths of them, members of religious sects connected with slavery; and while the party, *as such*, dares not come out against sustaining membership with such sects. If it did, votes could not be cast for one out of ten of their candidates.

Some of the good people of this region are greatly amused at the cry of "tolerance," which is just now raised by the liberty party, to create sympathy. To be *opposed* to that party, is in their view, "intolerance;" but what sort of toleration do they show in the following resolution, passed at Cazenovia?

"Resolved, That whereas there is a small class of *professed* abolitionists, who recommend to us that we drop our independent political organization, and employ ourselves in holding the balance of power, between the pro-slavery political parties,—therefore, we *scornfully* fling back to those who recommend it to us, the *degrading* and *dirty* work of holding the balance between unprincipled and infamous parties; and that, leaving it to such as relish it to act the character of *Swiss mercenaries*, and fight the battles of parties that will pay the best, we will continue, without price, our independent and clean contest for truth and righteousness."

Now, if that is not "tolerant," what is!

I rejoice, more and more, that I was compelled to abandon that party when I did; and I have much mistaken the character of my native place, if many who have been favorable to the "liberty party," do not cease to extend that favor ere a twelvemonth; after "sober second thought" shall have shown them that there is in this matter something beside flowery declamation to guide the way of philanthropy. J. N. T. T.

WINDHAM COUNTY ANTI-SLAVERY SOCIETY.

Esteemed Friend,—I wish to say to the readers of the Standard in Windham county, that I hope they will not forget to attend the next meeting of their county society, in compliance with the call of their excellent and faithful secretary. It will be holden at Danielsonville, in Killingly, on Tuesday, the 6th day of September. Let every town send up a strong delegation. Matters of great interest will come up for discussion. It is hoped the meeting will give a new impulse to *genuine* anti-slavery in Eastern Connecticut. We have enough now of that kind which is *inactive and powerless;* which has a *name* to live, but is *dead*—too much of that kind which *hates* (?) slavery with a perfect hatred, but *does* nothing at all for its overthrow. This sort needs to have the invigorating breath of life blown into its lifeless and inanimate clay. Let this be done at the coming convention. Let every anti-slavery man harness his horse into the *old* wagon, (for that is the biggest,) and taking in his wife and children, go up to Danielsonville, surcharged with the electricity of truth, and shock his neighbors with a stroke of moral lightning. Let us have an old-fashioned storm, that shall purify the atmosphere, and make it fit for anti-slavery lungs to inhale. Come, then, one and all, and let us have a gathering so strong in numbers, in unanimity of feeling, and in unwavering fidelity to the truth, that it may shame our opponents, strengthen our friends, and rouse the inactive.
JAMES MONROE.

A TRUE STORY.

FARMINGTON, 6th month 19th, 1842.

Not long ago, I fell in with an interesting emigrant, whom I will call John Jacobs. The *details* of his story I must omit, or slightly disguise, by the absence of names and dates, lest the kind-hearted should be brought into difficulty through his disclosures. John was born in one of the old slave States. His father was free, but his mother was a slave; and as slavery reverses all rules of justice and laws of equity, he of course followed her condition, and was claimed, at birth, as a chattel by her master. With this man he lived thirty-seven years; and he gives him the character of being "a first-rate man."

One morning, John was seized by a constable, and, in company with twenty-two other slaves, lodged in jail. At eleven o'clock, the same day, they were removed to the public green, and offered for sale by the sheriff. The master had failed, and his human chattels were sold to satisfy an execution against him. John was struck off to a stranger, for the sum of nine hundred and sixty dollars. His new master proved to be a very bad man. "If he had any good qualities," said John, "he kept them where I could not see them." One morning while he was at the barn, a free colored man of his acquaintance came along, and he spoke to him, to make some inquiries about old neighbors. His master spied him in conversation with this freeman, and knowing that freedom was a dangerous element to come in contact with slavery, he sent for him to come into the house. John sent back word that he would come the moment he had finished cleaning the horses. His master sent another message, saying he would be the death of him, if he didn't come instantly. As soon as he entered the house, he was ordered to throw off his coat. He obeyed; but when commanded to take off his shirt, he said he could not; and he did not. His master gave him a tremendous flogging, which he took very patiently. When it was over, he asked for a chance to get a new master. "You shall have a new master, as far off as wind and tide can carry you," was the answer; meaning that he would sell him far south.

That evening, John "cabbaged himself away," and returned to his old home. His former master received him kindly, and concealed him for a week. His new master came after him, and his former master joined in the search; being very careful not to look in the right place. At one time they were very near him; and he heard his tyrant say that "he would have him, if he went to the end of the world."

When the man-hunters were gone, his protector gave him a small sum of money, and the coat from his own back. Aided by much friendly advice and information, he started for a free country; travelling in the night-time, and concealing himself during the day. He says the nights were very short, and the days very long; so anxious was he to get to a land of freedom. One evening, being almost worn out with his rapid journey, he ventured to call at a tavern for lodging. He had not been there long, when he heard a man read an advertisement, offering $600 reward for his apprehension; signed by his late master. John said he felt "every shape" while the man was reading. However, he pretended not to heed it, and took lodgings, for which he paid in advance. As soon as the family were all in bed, he arose, and pursued his journey. He grew afraid of human dwellings; mine was the third he had put his head into, since he had left his old home. He met with no one who befriended him, until the day before he reached here; when, as he passed a door, a man hailed him, and after inquiring his destination, gave him a good breakfast and a pair of boots. The facts he stated in relation to the system of slavery confirm what we already know. His four brothers made their way to Canada some time ago; and he has gone to join them. It gladdens my heart when I find a chance to cheer such travellers on their way. I have no company of whom I am more proud than of these panting fugitives; unless it be the "excommunicates," Isaac T. Hopper and Charles Marriott. J. C. HATHAWAY.

The Anti-Slavery Standard.

NEW-YORK, THURSDAY, AUGUST 11, 1842

MR. GIDDINGS'S SPEECH ON THE PROPOSITION TO REDUCE THE ARMY.

It is to be hoped that the newspaper presses will reprint this speech, or the most important parts of it, and that the people will read it. Its faithful, able, and intrepid author has been much misrepresented, and perhaps misunderstood, by some of the editorial corps. They now have an opportunity to do justice to him, and a service to the country and to humanity, by simply permitting him to speak for himself in their columns. His explanation and defense of the position taken by him in the Creole case, amount to demonstration, which no fair-minded man can resist. He threw the gauntlet to all the slaveholders, and to all their slaves, in the House; and none ventured to take it up. This is gratifying. It proves that there is a supremacy, to which even slaveholders are still compelled to bow—the supremacy of truth and reason. They did attempt, repeatedly, to *gag* Mr. Giddings, but not to *answer* him. We extract the admirable argument on the Creole case.* The doctrines are as old as English or Roman law; but their application to the Afrieo-American slave trade *on the high seas*, is novel and most important.

Obvious and conclusive as this view of the subject appears, it is evident that Lord Palmerston and his colleagues were strangers to it, or they would never have agreed to make compensation for a single shipwrecked slave. They probably erred, as Mr. Giddings suggests, from the false supposition, that the *federal* laws overshadowed the American slave, wherever he might be. I cannot doubt, also, that the Secretary of State, had this view been presented seasonably to his mind, would never have written his unhappy letter to Mr. Everett.

Mr. Giddings has made one mistake in respect to that letter; as did also the writer in the New-York American, and many others. Doubtless, Messrs. Calhoun and Walker, of the Senate, were under the same mistake, when they praised that letter so lavishly. I should like to know, when those gentlemen ever bestowed even faint praise upon Webster before. He has abundant reason to doubt, with the ancient sage, whether he has not done wrong, when such men praise him!

The mistake consists in assuming that the persons of the pretended "mutineers and murderers," were demanded for *trial and punishment*. No such demand can be found in that letter. *Compensation* is demanded for some of the emancipated slaves; but even this demand does not, by the doctrines of the despatch, apply to "the mutineers and murderers." Consequently, there is no claim set up to them, in any form. I do not say that it was not intended to include them in the claim of indemnity. I rather suppose it was; but I do not suppose that Mr. Webster had the slightest intention, though he did call them hard names, to demand their persons.—D. L. C.

* See the first page for Mr. Giddings's speech.

THE PHILADELPHIA MOB.

A paragraph in our last made mention of this diabolical display of hatred; but we had not then received the particulars. From various papers we collect and condense the following facts, with a running commentary of our own:

An association of colored people in Philadelphia, called "The Moyamensing Temperance Society," formed the idea of celebrating the First of August in a peaceable and rational manner. They invited friends to join them, and about twelve hundred formed a procession to go across the Schuylkill.

They carried several temperance banners; and one, in honor of the anniversary of West India Emancipation, bore the figure of a colored man, pointing with one hand to the broken chains at his feet, and with the other to the word LIBERTY, in gilded letters, over his head. In the back ground, was a rising sun, and a sinking slave ship. The reverse side bore this inscription:

THE YOUNG MEN'S VIGILANT ASSOCIATION OF PHILADELPHIA.
How grand in age, how fair in youth,
Are holy friendship, love, and truth.
Instituted July 23d, 1841.

Vigilance associations exist in most of our cities and large towns. They are formed to protect poor colored people against the depredations of kidnappers. Such wretches prowl round in all thickly populated portions of the free States; they are one of the numerous foul excrescences on the diseased and hideous carcase of SLAVERY. They generally select their victims among those whose poverty and ignorance render them most defenseless; and it is to secure friendly counsel, and the protection of law to all such, that vigilance societies are formed. When the fugitive slave needs help, they give him such advice and assistance as his unfortunate situation requires; but their measures are as peaceful, as their motives are benevolent.

Many members of the temperance society were likewise members of this praiseworthy association; and therefore it was very natural that their banners should have been mingled, even if the day had not been the anniversary of British Emancipation.

As this procession, the objects of which were so honorable to the colored people, and so indicative of moral growth, was passing quietly through the streets, between ten and eleven o'clock, some idle white boys, educated in a wicked prejudice, placed themselves in the way, to obstruct the passage. They were removed, without violence, by those heading the procession. One of the boys stumbled, and fell on the pavement. The word was passed round that a white boy had been thrown down by "the niggers." A mob soon collected, and a general skirmish ensued. For more than an hour, the violence of both parties raged with the greatest fury; stones, brick-bats, clubs, and missiles of every description, were thrown at each other, without cessation. Many, on both sides, received severe wounds; being knocked down with clubs, and awfully cut and mangled. The procession was dispersed, and the banners torn and trampled on. The mob then proceeded to the neighborhood of South and Sixth to Seventh street, and through St. Mary's street. The houses in this vicinity are principally occupied by colored people, who fastened their doors, and hid themselves. This proved of no avail. Doors were forced, windows smashed, walls pulled down, and the inmates assailed with showers of stones. For a time, every part of the streets, within two squares, north, south, and west, were entirely blocked up.

About dinner time, the mayor and his police officers came on the ground, and made several arrests, which had the effect to disperse the crowd; and for one or two hours afterwards, quiet seemed to be restored. The mob, however, soon rallied again, and renewed their attacks on the dwellings of colored citizens. Some colored men in Bradford alley, goaded beyond endurance by this unprovoked onset, discharged a couple of guns, which wounded a white young man and two lads. A tremendous rush was of course at once made toward the premises whence the shots were discharged. The houses were beset, and the mob refused to be satisfied until they had secured two or three of the inmates, and dragged them to the police office. Two of the colored men retreated; one to a house in Lombard street, where he was pursued. After a considerable contest with him in the house, he was dragged out, through the front door, into the street, and beaten by not less than fifty, with clubs, until, exhausted and overcome, he fell in the gutter, in a state of insensibility; where the greater part of the crowd, after giving a shout of triumph, left him, supposing that life was extinct. He was afterwards dragged through the streets to the police office, where he revived, though most horribly bruised and mangled.

Another one, supposed to be one of those who fired the guns, was also taken by an officer, and on the way to the office was almost killed by the populace. The mob continued to increase, until it numbered not far from three thousand. Every colored person seen in the streets was brutally attacked; and they swore, with the most horrid imprecations, that not a house should be left standing, in which a colored family resided. In Lombard street was a large, new brick building, not yet finished in the inside. It was called Smith's Beneficial Hall, and was erected by a wealthy colored man, engaged in the lumber business. It was muttered round that this edifice was to be used for abolition lectures; and forthwith it was doomed to destruction. A little before nine o'clock, flames burst out in the rear, and the whole mass was soon a blaze. A brick, Presbyterian church, used by colored citizens, stood opposite. While the Hall was burning, the mob forced open the gates of the meeting-house; and shortly after, that too was wrapped in flames. On neither of these buildings did the firemen throw a drop of water; though they used their utmost efforts to save houses in the neighborhood. The excuse given is, that if they had made the least attempt to save the property of colored people, the passions of a brutal and excited mob would have been at once turned upon them, and they would have been compelled to leave their engines, while the conflagration spread at its leisure. The mob, in fact, distinctly threatened this; and, for the time being, they were the government.

Something like twenty rioters were arrested in the course of the evening; and at midnight, the streets were quiet. But very early on Tuesday morning, groups of men began to assemble about the corners of the streets, with shillelahs and clubs. Two black men happened to show their heads, and the mob at once rushed upon them, whooping like savages. They cut and beat them horribly, and would have killed them, but for the interference of a Mr. Dewey, who succeeded in getting them into his store-house, and locking them up. The crowd increased rapidly; and in the space of a few hours, numbered at least six hundred able, hardy-looking men; all, with scarcely an exception, Irishmen. A messenger was sent to the sheriff for aid. At half past eleven o'clock, officer Saunders arrived with a posse of sixty men; but they were soon put to flight, and compelled to run in all directions, to save their lives; the mob pursuing them hotly, and threatening them with vengeance; at the same time pronouncing horrid curses and imprecations upon them. The officers were thus pursued, until the attention of the rioters was drawn off by the sight of a poor negro, whom they chased, with intention to murder. But they did not succeed in their purpose; for their victim took shelter in an enclosed house, and they could not get him out. They then went roaming about the streets, their numbers constantly increasing; attacking every colored man, woman, or child, they could get sight of, and committing all manner of outrages. About noon, they raced after another colored man, like so many mad animals, caught him, and beat him almost to death.—He was rescued by Alderman Campbell, aided by some citizens. Many people were assaulted and severely wounded, without giving the slightest provocation.

This outrageous conduct awakened the authorities to a sense of danger. It became evident that there was no security that blacks would be the *only* victims. The city council accordingly placed at the disposal of the mayor, a sum not exceeding five thousand dollars, to prepare a police efficient for the peace and quiet of the city. Large numbers of persons were appointed special police officers, and armed with heavy maces. These were stationed across the several streets leading to the scene of the late outrages, and to a square in which are two churches, which it was announced would be the next objects of attack. Across the five or six points leading to these churches, the police officers were stationed, shoulder to shoulder.

During the evening, there were arrests of a few disorderly boys and vagabond men; but there was nothing like a popular outbreak. Two or three fire companies, which were out without any apparent cause, several times broke through these lines of officers; and on two or three occasions, came near causing a general riot; which probably was the object of running through.—The military were resting on their arms in Washington square, all the evening, and until about two o'clock, Wednesday morning. This force was ready to back the police, at a moment's warning. A large number were arrested, and those recognized as rioters were required to give bail, from two thousand, to five thousand dollars each.

Of the numerous persons injured, none died. Of twenty carried to the hospital, only two (colored men) were thought to be dangerously wounded; and it is now supposed these will recover. The lower rooms of the police office were crowded, on Tuesday, with colored men, women, and children, who fled thither as an asylum from danger. During Monday and Tuesday, hundreds left their homes and their little property, to seek shelter and protection in the woods and swamps of New Jersey. A person residing in Jersey, represents the fright and distress of the poor fugitives, as they appeared

more in farmers' barns and out-houses. On Wednesday, they began to return gradually, but very timidly, to pick up any little articles that might be found in the wreck of their homes. The scene was a dreadful one.—Marks of popular fury were visible in every street, lane, or court, where colored people resided. Shutters broken, windows smashed, the streets spattered with blood, and literally strewed with missiles of every description. Of the Hall, first set on fire, nothing remained but a pile of rubbish. Soon after the roof fell in, the side wall tumbled, crushing a building of two stories, near it. Many of the adjacent houses are so much injured as to need extensive repairs. Of the church opposite, nothing but the blackened walls remain; and they in such a ruinous condition, that the lightest breeze might blow them over. It is said, never was so great destruction accomplished by man in so little time. It was pitiful to see the groups of homeless colored people groping among the ruins, to gather up their property.—In all directions they were running with trunks, bandboxes, and bundles of clothing, seeking some safer neighborhood, than the *City of Brotherly Love*.

After the military was called out to aid the police, the riots subsided, to rise no more at present. The Philadelphia correspondent of the New-York Herald says:

"Had the same efficient means to enforce order and respect for the laws been taken the preceding evening, the burnings that took place might have been prevented; and to take these precautionary steps, there was abundant notice; for the rioters threatened all the day of Monday to burn the Hall at night. In neglecting to order out a sufficient force on Monday night, the mayor and sheriff are highly culpable.

The grand jury visited, this morning, a small, one-story building, in the vicinity of the late disorders, used by the blacks as a place for discussions, and *ordered it taken down; the owners of property adjoining, expressing fears that it may be destroyed, and with it their own property.* This yielding and truckling of the authorities to mob law, is as disgraceful a step as has yet taken place. What! because a few miscreants, without sense or reason, manifest their displeasure at the continuance of a particular building, and even threaten to incur the penalties of the penitentiary to encompass its destruction, that therefore the laws, made to protect the right and the weak, must be yielded to their unjust and licentious demands!"

As usual, the rioters thought to justify themselves by throwing the blame on their victims. They pretended that the colored procession carried banners insulting to the dignity of the Anglo Saxon citizens, and offensive to their prejudices. The banner we have described as belonging to the Young Men's Vigilance Association, was said to bear the figure of a negro, with the motto, "Liberty or Death." What if it *had* been so? The motto is from the lips of Patrick Henry, and has been lauded to the skies by this "*liberty-loving*" nation. It was moreover reported that the banner exhibited the conflagration of a town in St. Domingo, during the massacre of the whites by their slaves. Oh, how "conscience does make cowards of us all!" When carried to the mayor's office for inspection, the burning town was found to be only a *rising sun*. The single word, "LIBERTY" was the motto; and unfortunately the city of Philadelphia was provided with no law to punish any class of citizens for having pride, pleasure, or hope, in that beautiful word. This deficiency should be remedied by some edict that will represent the spirit of the city, and the progress of its morals.

As a general thing, the press has spoken of this outbreak with great severity, seeking no extenuation for its unprovoked ferocity. Even the Journal of Commerce, which, judging by the spirit it sometimes manifests, would not be sorry if the entire colored population should be swallowed *en masse* in the bowels of the earth, or swept into the waves of the sea, even that says:

"Shame on Philadelphia, that she allows the poor blacks to be abused and mobbed for expressing their most proper joy at the events of the 1st of August."

The New-York Tribune inserted a letter from Philadelphia, which declared that "the prejudices indelibly stamped upon the passions of the mass, are, in part, attributable to the insolent bearing and unbecoming airs, which some portion of the more thoughtless among them have assumed. Their number may be very limited. Of the thirty thousand, more or less, among us, I believe but a very small portion have been induced at any time to take part in any of the obnoxious measures that have arrayed popular feeling so extensively against the mass. These obnoxious measures are indicated most unequivocally in the 'National Convention,' which was about to assemble in this city, and to which the late unfortunate procession was probably a preliminary step. In the circular issued by the committee of twenty-four, proposing this national convention, there are feelings manifested, which, however just in the abstract, are too decidedly at variance with the true interests of the great body of the colored population in this section. In the copy now before me, the 'determination to remain here,' and the assertion of their 'just rights as freemen,' and being 'entitled to privileges and immunities of citizens,' &c. are set forth as among the objects to come before their national convention. These things manifest a tone and temper so ill advised, that, if they were suffered to enter into their arrangements on Monday last, the fact may throw some light on the events which followed, and to which they may have indirectly contributed.

Be this, however, as it may, the honest, unassuming, well-disposed colored people, who constitute far the larger portion of that population, are entitled to the ample protection of the laws. They will have it. The riotous proceedings by which our city has been disgraced by a mob of ignorant and brutal beings, who, in point of morals, industry, or intelligence, are infinitely below the people they assail, will be hereafter checked in the outset."

It would be curious to ascertain what the "insolent bearing and unbecoming airs," complained of, amounted to. Perhaps some colored citizen, when the boys assailed him with the favorite American epithet, "Nigger! Nigger!" might have honored them with the too great notice of shaking a stick over their heads. Perhaps some colored young gentleman presumed to study Latin, or quote poetry, or wear an embroidered vest, or a tassel on his cane. If so, these were things certainly not to be endured. But we apprehend that if pride, vanity, insolence, and other "unbecoming airs," are to be put down with brick-bats, Philadelphia will have few of her marble palaces left standing.

The assertion that they are "entitled to the privileges and immunities of citizens, and the just rights of freemen," is doubtless a piece of high-handed impudence; and it is an oversight in Philadelphia that she has no law to punish such an unpardonable aggression upon our *free and equal institutions*.

Free-born citizens may be carried off into slavery, without judge or jury; they may retire to their beds, night after night, in fear of the prowling kidnapper; the Supreme Court may decide that there is no redress or protection for them; children *born in Pennsylvania* may be sent by that court into Maryland bondage; but if the suffering victims of these *regulations* dare to hold a convention, to inquire of each other concerning their duties and their rights, and to ascertain whether the laws afford them *any* protection, it is an unpardonable piece of audacity!

Verily, when I think of all these things, I marvel at the long-suffering and patience of our colored brethren. What a compliment we pay them, by expecting of them a patient endurance of these tremendous wrongs, till a corrupted public sentiment can be changed! We deny them the means of intellectual and moral culture, that we enjoy, and then require them to conform to a higher Christian standard of forbearance than we ourselves will submit to! Hitherto, they have realized our expectations, by a patient endurance of wrongs they have keenly felt. God grant them grace to persevere. But when I utter that prayer, I feel that I have no right to breathe it, unless I am myself ready to endure all manner of wrong, without any exhibition of resentment.

The New-York American makes the following excellent remarks:

"TO SECURE JUSTICE."—*Constitution of the U. States.*

"The Philadelphia riots are horrible exhibitions of that savage fury which sometimes takes possession of masses of vicious men. But let not the vicious bear the whole weight of public indignation, now pouring out upon the actors in these brutalizing scenes; there are of the polite, the humane, the intelligent, yes, the Christian men in this community, who are implicated. If all such had always, *in all ways*, rebuked the spirit of mobism, that fell spirit which in South Carolina takes the form of nullification, in Rhode Island of rebellion, which in Vicksburg hangs gamblers, in Alton breaks printing-presses, and in Mississippi burns negroes, the result had been different. Twice has the "city of brotherly love" been disgraced by it: and unless, by some solemn, public, efficient action, the foul spirit be rebuked, the sad stain effaced, the city of Penn is forever fallen.

There are some things especially worthy of note in this Philadelphia outbreak.

1st. The care for none of these things' style, in which the powers sworn to preserve the peace of the city, would seem to have regarded the earlier outrages committed.

2d. The rioters were mostly boys, and foreigners.

3d. The persons attacked, were of a class which, by its position in society, is rendered defenseless.

4th. The property destroyed, belonged mostly to men, who, shut out from many of the lucrative employments open to others, sustain themselves, and procure a support for their families, only by efforts, such as are not required of other classes of men.

5th. The buildings against which the rage of the mob was mainly directed, were dedicated to the worship of God, and to the moral, and intellectual improvement of a class greatly depressed for want of such advantages.

6th. As one dreadful result of these riots, this terrified, scattered, homeless people, are placed in circumstances that render it impossible, for the time, to guard against the dreaded, and iniquitous machination of the kidnapper.

When men, equally armed for destruction, meet in hostile array, the scene of blood and of desolation is sufficiently appalling. But when the strong, the privileged, the ruling class, fall upon and trample down, and maim, and bruise the poor, the outcast, the defenseless, then—*then* indeed, if never before, the cry of blood goes up from the earth against the aggressor; yes, and against all that stay up his hands.

Then human nature appears bereft of all that renders it worthy of respect, actuated only by those passions that assimilate it to fiends already lost.

We regret to see the North American contending that the colored people had no *right* to celebrate the anniversary of the abolition of slavery in the West Indies. What! in the city of Penn, a peaceful commemoration of a great moral and religious event—the abolition of slavery—may not be lawfully celebrated by those whose blood and color it aids in restoring to the dignity of man! Preposterous!

The worst feature, however, in the whole transaction, in our eye, is the refusal of the fire companies to extinguish the flames of the burning hall and church, *because* they belonged to colored people.

This is deliberate, not accidental, and denotes a foregone conclusion utterly inconsistent with humanity, justice, and every proper sentiment of manhood. If there be virtue or vigor in the municipal councils of Philadelphia, every fire company implicated in so gross an abandonment of duty, ought to be forthwith disbanded in disgrace."

The Rev. Mr. Gloucester, of Philadelphia, has published a dispassionate appeal to the public, concerning the destruction of the church over which he presides; a building which was the result of eighteen years anxiety and labor, and which cost near $10,000.—L. M. C.

CONGRESS.

The cowardly spirit of slavery has never shown itself in more disgraceful colors, than in the discussion in the Senate concerning the enlistment of colored men. The much boasted chivalry of the South acknowledges, in the face of the nation, that it *fears* the victims that it tramples on. If slavery is a *local interest*, as they are always telling us, why must the whole nation be deprived of the services of a class of sailors and soldiers so much approved for fidelity and valor? The bitter and contemptuous discussion in the Senate contrasts strongly with the address of General Jackson to the colored people at New Orleans, and with the anecdote called "The Anglo-Saxon put to shame."

The Lieutenant Hooe, to whom Mr. Calhoun refers, was a Virginian, dismissed from the West India squadron, for some misdemeanor. The Virginia papers made a very indignant outcry, because the testimony of *two colored men* was admitted against him. President Van Buren was loudly condemned, because he approved the decision of the navy general court martial. The attention of Congress was called to the subject, and a resolution introduced, calling for a copy of the record of the proceedings of the court, the approval of the judgment by the Secretary of the Navy, and the remonstrance of Lieutenant Hooe, addressed to the President.

The only objection to the legal competency of the witnesses, was the simple fact "*that they were negroes.*" No doubts were suggested of their intellectual capacity or moral worth.

TO THOSE AFFLICTED WITH CONSUMPTION.

We have frequently mentioned the remarkable properties attributed to the atmosphere of Mammoth Cave, in Kentucky. No animal or vegetable substance decays there; but *dries* slowly and purely. We copy the following from a Kentucky correspondent of the Journal of Commerce, on whom it is said the most perfect reliance may be placed:

"Since the experiment of Dr. Mitchell, the cave, I think, will be very much visited by persons inclined to restore their health. Dr. Mitchell is of a family, the most of whom have died of consumption. He was conscious of his own hopeless condition; and in order to avert the consequences of the disease, determined on a residence in the cave. In this he was opposed by his friends; *believing, as they did, that he could survive but a week or two*, and that going into the cave in that state would but hasten his death. He went in, however, notwithstanding their objections, about the first of April, and established his quarters near the Star Chamber, only one mile from the mouth. He came out of the cave for the *first* time the last of June, and so astonishingly improved, that he rode on horseback to Glasgow, a distance of eighteen miles, and joined in the celebration of the 4th of July at the cave. He told me that so extraordinary was the influence of the air on his lungs, that at the expiration of a week, he had no cough; and his appetite, health, and strength, seemed daily increasing; that he felt lonely for the *first* week, but after that, he preferred a residence in the cave, to any above ground. The peculiarity of the spot, he says, he cannot account for, but is convinced it will be experienced by every invalid who resides in the cave for three weeks. The doctor told me he thought a residence in the cave would relieve any form of pulmonary disease.

The location of the cave is in latitude about 36 degrees 36 minutes, in Edmonson county, Kentucky, on the edge of the Great Barrens, and ninety-nine miles from Louisville. The cave is immensely extensive. It is of easy access; and the fatigue of reaching it will be very little: far less than going to the West Indies or Florida. The cost of travelling from this city to the cave, by public conveyance, is about twenty-five dollars. The best route is probably by Philadelphia, Wheeling, and Louisville."

We copy the above, thinking it may be of use to some family watching with agonizing anxiety the slow decay of some beloved relative.

☞ Subscribers who are in debt for the Standard, are urgently requested to remit to our Treasurer, without delay. The society is in pressing need of means to pay printers, office rent, paper makers, &c. Agents and friends of the society are exhorted to give us prompt aid.

☞ The acknowledgments are deferred this week, on account of the absence of the Treasurer.

Anti-Slavery Items.

MAJOR JUDGE NOAH.—This notorious individual now edits a new paper, called "The Union," established to sustain President Tyler. The following paragraph shows that the same spirit rules him as of old:

Abolition.—We regret to say that the abolition leaders have arrived in the city with several negroes from Philadelphia, and that a keeper of a public boarding-house in Barclay street very politely introduced the black gentlemen to the breakfast-table this morning, and seated them among the white ladies and gentlemen present. This is very wrong, uncalled for, and highly mischievous, and will create a great feeling of indignation, which, instead of bursting on the heads of the abolitionists themselves, unfortunately, will fall upon the poor blacks.

In a contest, open and direct, with the abolitionists in this country, they will all be put down by violence, as well as public opinion, and this *amalgamating* experiment will be scouted in a manner by no means agreeable to the projectors. It is hard to make reasonable men of fanatics, but harder still that an unfortunate race of people should be the sufferers by this misguided zeal.

☞ Horace Greeley, of the Tribune, was present, as we are informed, and ate his breakfast without expressing the least disapprobation at his companions of the *table d' hote*. Singular taste, this.

The Tribune copied it, with the following remark:

We thought there was but one paper in New-York base enough to utter such a paragraph; but The Union out-Heralds the Herald. The person named in that paragraph ate his breakfast at his usual time and place, and neither saw nor understood that any colored person was about the table; if he had, it would probably have neither spoiled his appetite, nor soured his temper. If he had known that there were spies about the table ready to report such tattle as this, and editors paltry enough to publish it, he might have felt a loathing of *some* portion of his craft and his company.

FIRST OF AUGUST.—The picknick at Dedham, Mass. seems to have been a grand affair. It was held in Temperance Grove, a beautiful location, thickly set with tall pines. Several spirited addresses were delivered. Among the speakers were Edmund Quincy, and Rev. Mr. Pierpont. The latter, in his keen style, showed the pernicious influence of slavery on the industry of freedom. He said the slaveholders treated northern freemen worse, in one respect, than they did their own slaves; for, while they gave the latter a support, such as it was, they made the former *work for nothing, and support themselves!*

Several juvenile speakers gratified the audience with appropriate performances; we are pleased to notice among them the name of Charles Follen, son of the late lamented Dr. Follen. His father's spirit blessed the scene; and perchance was in the midst of them, though they knew it not.

HONORABLE EXAMPLE.—Colonel Warrington, British consul at Tripoli, has distributed the following circular, translated into Arabic, among various tribes in the interior of Africa, with the hope of turning them away from the slave trade:

CIRCULAR.

The benevolent and humane feeling of the people of England, to better the condition of the black tribes of the interior of Africa, and the anxious desire of my august mistress, the Queen of England, to abolish the revolting traffic in the flesh and blood of our fellow-creatures, induce me to address these few words to every good man.

The object of the traffic in slaves is *gain*, and habit has reconciled it to those who trade therein, without considering the enormity of the crime of taking by force the infant from its mother, or separating the wife from her husband, and dragging the victims over the burning sands of the desert—where they often expire under the lash of the slave driver!—towards the coast, to be exhibited in the public bazaar, and thence transported to a foreign land, where they are sold to gratify the avarice or the passions of man.

One great God rules over all, both the black and the white! And can we bring our minds to believe that he can sanction such abominable acts of cruelty to our fellow-creatures?

Believe me, No. His mercy, his forgiveness, his benevolence and justice, extend to all his creatures. The black and the white enjoy his almighty care.

It is evident that the object is gain. I, therefore, in the name of my sovereign, and common humanity, call your attention to a more honorable pursuit in commerce, where the profit and advantages will be ten or a hundred fold. Look to the natural resources of the interior, where the following articles invite you to trade therein: gold dust, ivory, ostrich feathers, gum, skins, indigo, senna, &c. Abolish, now, this inhuman traffic in your fellow-creatures—open a communication with the natives of the interior—assure them that they can carry on trade in perfect security to life and property through those territories under your immediate control, and allow the few regular traders to pass by you unmolested, and assist their lawful traffic.

Then you will have done a humane and benevolent act, which God will approve, in thus diffusing plenty and happiness to millions of your fellow-creatures.

Your own consciences will then tell you that you have done well; you will become rich and happy by a commercial intercourse with the interior, and you will obtain the permanent friendship of England, who will not be unmindful of the great and noble act of your abolishing slavery, and promoting commerce and civilization throughout Central Africa.

These objects are the cherished wish of my heart—and to see the regency of Tripoli the land of justice, prosperity, riches, and happiness, is my fervent prayer.

Signed, H. WARRINGTON.
BRITISH CONSULATE, 26th March, 1842.

GOOD NEWS.—It is stated in the papers, apparently on good authority, that a proclamation has been issued at Prince Edward's Island, in the East Indies, finally abolishing slavery there. We hail this announcement with unfeigned pleasure; and the more so, since we may hope that a similar measure has been adopted in other oriental dependencies of the British crown.—*British and Foreign Anti-Slavery Reporter.*

FRENCH SLAVERY.—The French chamber has closed its session of 1842, in full re-action *against emancipation*. You remember that, during your stay in Paris, the chamber of peers passed a law to re-establish the payment of debts by expropriation in the Antilles.—This, which was adopted by a great majority, was carried to the chamber of deputies, and has there been abandoned by ministers.

Another law has been presented to the chamber of deputies, at the request of the colonial government, in order to withdraw from the colonial councils the electoral power, which they have abused since their formation in 1833, to create difficulties in the way of emancipation, and to oppress the colored class. This measure was approved by the commission of the chamber; and, notwithstanding, M. Guizot himself abandoned it in the sitting of the 20th of May.

During one of the last parliamentary discussions, however, upon the right of search, on the 20th and 21st of May, speakers of all opinions said, that while opposing this concession, they desired emancipation, as a more direct and efficient means of attaining the object.

If M. Guizot was really devoted to the cause of emancipation, he ought to have pressed this question in the chamber, and to have supported with firmness the two colonial laws; in short, he ought to have urged the commission presided over by the Duke of Broglie to terminate its labors, and to present its plan of emancipation.

Well; would you believe it? This commission is adjourned! So that the Duke de Broglie has been able to read only one-third of his report. Two plans are proposed as practicable. One is emancipation by the successive purchase of the children to be born; the other is emancipation, simultaneous, but with a period of apprenticeship of considerable length, and with a large indemnity, which the state of our finances, absorbed by the vote for railways, will not permit to be voted.

It is thus shown that our government only desires to gain time, in order to disembarrass itself of this question. If it would have signed the treaty of the 20th December, 1841, it had not, be assured, any interest in emancipation, but merely desired to enter into the European comity—to be a party to the treaty of five powers. This conviction has rendered the treaty odious to such a degree, that the French nation would expose themselves to a war, rather than accede to it. If the government really wish to do anything for humanity, it must abandon the treaty, and work vigorously on the question of the abolition of slavery, on which it would have the national sympathy on its side.

The general elections will take place within a month; we are preparing ourselves for them. The rallying cry of the opposition will be, *No right of search*; our cry will be, *Emancipation! emancipation!—Parisian correspondent of the British and Foreign Reporter.*

Congressional.

IN SENATE, July 29.

The bill to regulate enlistments in the naval service of the United States, came up:

Mr. Bayard explained the object of the bill, and moved so to amend it, as to include in its provisions "the marine corps."

Mr. Calhoun, of South Carolina, asked if negroes were allowed to be enlisted under the provisions of the bill? Because, if so, he should suggest an amendment, limiting them to the places of cooks and stewards.

Mr. Bayard, of Delaware, replied, that they would; but he did not anticipate any abuse growing out of this circumstance; so far as he was concerned, he did not think it a matter of much consequence; but while he did not desire to be considered as accepting the amendment, he did not wish to be regarded as opposing it; and would prefer that the Senate should act upon the proposition.

Mr. Calhoun thought, after the case of Lieut. Hooe, which had created so much excitement, they should be cautious how they permitted negroes to enlist into the naval service of the United States. Besides, in his opinion, it was wrong to bring those who sustained the honor and glory of our national arms in contact with the black race.

Mr. Bayard said the allusion of the senator from South Carolina was with regard to the admission of *testimony*; which might be disposed of in some other way, either by statute, or by regulation of the department.

Mr. Calhoun hoped no objection would be made to such an amendment. There was a very deep prejudice, which ought to be respected. It was not confined entirely to the South, but was felt more or less at the North. This prejudice leads to an entire separation of the two races. Besides, there were the local laws of the South in relation to these people, which forbid them from being brought into southern ports. Charleston had put these laws into force, and had trouble with Great Britain in relation to them; but the latter had yielded. He thought there were plenty of honest tars, good fighting sailors, to be had, without having recourse to the enlistment of negroes. Some respect should be shown to the prejudices of a large portion of this Union.

Mr. Tappan, of Ohio, thought the amendment ought not to prevail. If evil had not resulted from discrimination never having been made heretofore, why make it now? It was well known how difficult it was to procure sailors to man our vessels of war, and there might be cases where we should have to resort to it again.

Mr. Phelps, of Vermont, said that with respect to the competency of the testimony of that particular class of persons, he had nothing to say; but it did not follow, as a matter of course, because they were received into the service, that they were to be regarded as competent witnesses. Mr. P. alluded to a fact within his own knowledge during the last war, which, had it not been for this class of persons, the country might have been ravaged by the largest invading army that had ever reached our shores. He alluded to McDonough's fleet on Lake Champlain, where a very large portion of the crews were blacks. If a war should again occur, the same necessity might exist for the introduction of the same species of force which was of such inestimable value in that glorious fight. Indeed, he might say, with great truth, that we were indebted for our victory from the introduction of these people into our vessels of war. If the enlistment of blacks were prohibited, the difficulty of manning our vessels (now very great) would be greatly enhanced. Doubtless, if we could get whites, it would be better; but he was averse to the prohibition.

Mr. Calhoun thought it a matter of great consequence not to admit blacks into our vessels of national defense. He saw no reason why it should be done. He desired that the defense of the country should be entrusted to freemen, bearing our own color and complexion.

Mr. Archer, of Virginia, thought it a small matter: negroes could never be introduced to any extent; and he hoped that the wishes of the senator from South Carolina might be complied with.

Mr. Benton, of Missouri, was entirely friendly to the proposition. He thought all arms, whether on land or sea, should be borne by the white race. It was the first time he had ever heard of negroes being introduced into the service. He should vote for the amendment, showing that he was decidedly in favor of confining arms to the whites.

Mr. Young, of Illinois, thought the blacks might, instead of being enlisted, be *hired*, as we did in other species of service.

Mr. Bayard said no man was more averse to any violation of the feelings of the South than himself. Still, he thought exigencies might arise, which would require their introduction into the service. In the Revolution, they had done good service; and in the last war, it had been said that we were mainly indebted to them for the glorious victory on Lake Champlain.

Mr. Smith, of Connecticut, thought the amendment entirely wrong. Various northern States had taken steps in regard to the equality of the races, which would make such a law a direct insult to them. This would be particularly true as to Massachusetts; where recent laws inflicted a penalty on all who should in any manner attempt to make a distinction between the two colors.

Mr. Clayton, of Delaware, would be glad to indulge the feelings of gentlemen from the South. He saw no necessity, however, for the prohibition. From the very commencement of our history, these persons had been enlisted into our service. Most of the blacks were sailors, being cut out from other employments. He would mention, that Captain Jones had told him, that in the Wasp, in the fight with the Peacock, a great proportion of his crew were negroes; and better fighting sailors never were on board of any ship. If they were desired as mere food for powder, where could better food be obtained? They were as active, strong, and healthful, as the whites; and though we might get on very well in time of peace, yet in time of war their services would be invaluable; and hence he should oppose the amendment.

Mr. Bagby said if we were to depend on blacks for victory in time of war, it would be paying too much. In the southern portion of the Union, the great object was to keep arms, and a knowledge of arms, out of the hands of the blacks. There was no necessity for employing this race, even as food for powder. He hoped the amendment would prevail; as something was due to public feeling on this score. The subject addressed itself to every southern heart. He thought that American chivalry was not so far degraded as to be obliged to employ this race to fight our battles even in time of war.

Mr. Woodbury, of New Hampshire, said as the yeas and nays had been called, he should give his reasons why he should vote in favor of the amendment. Although these people were free in the northern States, were they asked to serve in the militia, and have arms put in their hands? No such thing. At least, not in New Hampshire. They were hired, sometimes, in the merchant service, and in families: still, they were not on a footing with the whites, and difficulties were constantly arising between them. The whites will not mix with them on terms of equality. War made its own rules, and when exigencies occurred, they could be provided for; but at present, there were no such exigencies.

Mr. Bayard suggested that the amendment be so enlarged, as to read cooks, stewards, and servants; which was agreed to.

Mr. Simmons, of Rhode Island, said that in the course of the debate, it had been asserted that blacks had volunteered their services to put down the whites in Rhode Island. The people of Rhode Island were very glad to receive their services, and they had volunteered to put out the fires which had been threatened by incendiaries. It was said that it was the intention to fire the city of Providence, which would help the lawless to escape detection; and it was with a view to prevent this destruction of property, by attending the engines, that the blacks had so nobly volunteered.

Mr. Bagby adverted to the sort of system of enticing and carrying off slaves by means of steamboats and railroads. It was here a question not only of instructing the blacks in seamanship, but the whole art of war. Self-preservation was the first law of nature, and the South must look to that.

Mr. Phelps had spoken, he said, only in view of occasional exigencies, in which those in command ought to be permitted to consult what the public service might perhaps imperiously demand. Such exigencies might again occur. On some occasions, a restriction, such as that now proposed, might have been most disastrous. In the instance to which he had already alluded, an invasion, one of the most formidable ever directed against us, could not have been repelled, if Commodore McDonough had been denied the employment of any sailors he could get. If the days of this confederacy were (as the senator from Alabama had intimated) to be numbered when we employed black seamen in our ships of war, then they would have been numbered long ago; for negro sailors had been employed from the beginning of the government. He saw not how they could make themselves dangerous.

After a few remarks from Mr. Smith, of Connecticut, and Mr. Cuthbert—

On motion of Mr. Preston, the bill was so amended as to include the army.

Mr. King, of Alabama, suggested that "musicians" be added; and the amendment then read that no blacks should be enlisted in the army, navy, or marine corps, except as cooks, stewards, servants, and musicians.

The question was then taken on the amendment, and decided as follows:

Yeas—Messrs. Allen, Archer, Bagby, Barrow, Bayard, Benton, Berrien, Calhoun, Conrad, Cuthbert, Fulton, Graham, King, Linn, Mangum, Preston, Rives, Sevier, Smith, of Connecticut, Sturgeon, Walker, Wilcox, Woodbury, Young—24.

Nays—Messrs. Bates, Choate, Clayton, Crafts, Dayton, Evans, Miller, Phelps, Porter, Simmons, Smith, of Indiana, Sprague, Tappan, White, Williams, Woodbridge—16.

This shows that six northern *democrats* voted for this cowardly and tyrannical amendment.

When the bill for the armed occupation of Florida, was brought into the Senate, as amended by the House, it gave rise to some discussion.

Mr. Smith, of Indiana, opposed the amendment. As the bill was first reported in the Senate, it provided for an *armed* occupation of Florida; but now it had been stripped of that feature, and two hundred thousand acres of land were to be given to settlers without any return whatever to the government.

Mr. Benton hoped that the bill would be passed. If it should not work well, it could be amended. The settlers would no doubt be required to fight the Indians, and in personal defense they would do so, without looking into the bill.

The bill has become a law; having passed both houses.

The New-York Evangelist says:

"It proposes to give away 160 acres of the public lands, to every head of a family, single man, or young man over 18 years of age, who shall become an actual settler, and be able to bear arms; and also, an additional quarter section to the family of such settler, &c.

The ostensible reason for the bill is, that it will be the most economical way of arresting Indian depredations. But the Florida war, according to the announcement of the government, is ended; not more than 80 warriors remain in the territory. What special reason, then, for an armed occupation? The truth is, the real object is to stimulate the settlement of Florida, so that it may be admitted into the Union, as soon as the territories on our northwest. And so, after having paid five millions of dollars for Florida,—carried on a national negro-hunt there, for the special benefit of slavery, at an expense of thirty millions more, Congress must now give away some 320 acres of the public domain, to every man and his family who may choose to go there, for the sake of preparing a slave State for admission into the Union! And this measure, be it remembered, was reported to the House, by a whig chairman of a committee, and carried by whig as well as democratic votes."

The navy bill become a law, after a long delay and conflict between the two houses. The House has secured all the reductions, and nearly all the restrictions made by it, on the increase of the officers. No new officers are to be commissioned, except those who were appointed prior to January 1st, 1842; and no midshipmen are to be appointed till the number is diminished to the standard of 1841.

A letter from the treasury department shows that the receipts from all sources for the first six months of the year, including loans and treasury notes, is near $18,967,513. The payments, for the same time, near $16,803,613. As the Senate have concurred with the House, in the great reduction of the naval and military expenditures, it is probable that the entire expenses of the year will not exceed $24,000,000, and may not be so large.

The Senate are still on the tariff bill. Mr. Benton and Mr. Woodbury offer acres of amendments; which are voted down after much time expended in desultory debate, and taking yeas and nays upon them. At the adjournment, on August 3d, Mr. Benton announced that he had one or two hundred more amendments to propose.

One would suppose that the science of government consisted in this—for the party *out* of power, to prevent the party *in* power, from doing anything likely to be popular with the people.

On Friday last, the Senate came to a direct vote on the tariff bill. It was passed, sustaining the land distribution, and precisely as it came from the House. Yeas 25, nays 23.

The whig papers say, that if the President vetoes *this* bill, a declaratory law will be passed, subjecting all importations to 20 per cent. ad valorem, and without waiting the action of the President, Congress will forthwith adjourn; leaving him without any legislative aid to raise the expenses of the government.

Died.

On the 15th of 5th month, ELIZABETH W. COLMAN, wife of Elihu Colman, of Rochester, while on a visit to her father, Abram Willets, Ledyard, Cayuga county; aged 21 years and three months. Though young, she had been made willing to have her name enrolled in the good cause of abolition; and both herself and husband found much satisfaction in devoting their time and means to its advancement. Though suffering much, she bore it with the utmost fortitude and patience, and showed no symptom of shrinking, as she approached the unknown world. Truly hard things are made easy to those who trust in God.

"Friend after friend departs!
Who has not lost a friend?
There is no union here of hearts
That finds not here an end."

GENERAL INTELLIGENCE.

Foreign Items.

FRANCE.

The Duke of Orleans.—From the manner in which the skull was fractured, it is supposed by physicians, that the Duke, did not attempt to jump from his carriage, but was thrown out, while the horses were at furious speed, being frightened by a drum, which was fastened to the carriage, and became loose. The postillion recovered command of them a few minutes after the fatal accident. The Duke was on the way from Paris to St. Omer, where he was to inspect several regiments intended for the corps of operation on the Marne. His equipages were ordered, and his attendants in readiness. Every preparation was made at the Pavillion Marsan for the journey, after which his royal highness, was to join the Duchess of Orleans, who was at the baths of Plombieres, for her health. This Princess Helena, of Mecklenburgh-Schwerin, married the Duke of Orleans, in June 1837. She has always been extremely popular with the French people. The following letter from Plombieres, of July 11, giving an account of the calm and tranquil manner in which the Duchess of Orleans passed her time, is interesting, from the strong contrast it presents to the agony which must have overwhelmed her mind, when she heard of her husband's sudden death. "Her royal highness (says the letter) has already derived benefit from the baths of Plombieres. She walks out daily, and the inhabitants, though delighted to see her without attendants or guard, quietly passing through the streets, have the delicacy to allow her to pass without indulging unbecoming curiosity. She has visited the principal shops on the place, and made several purchases of the polished steel goods, for which the manufacture of the town is deservedly famous. Her royal highness has also been to see the Stanislaus Hospital, founded by the good king, whose name it bears, and expressed her satisfaction at the state in which it is kept. There is every reason to hope that her royal highness's health, will soon be perfectly restored. Her affability and charity makes her nearly adored here."

The meeting between the widow and the royal family, is said to have been a heart-breaking scene. The body was laid in state, at the chapel at Neuilly. All places of amusement were closed, and mass said in all the churches. The King returned several times during the day to the chapel. Each time, after having knelt down and prayed, he drew aside the drapery which covers the body of his son, and after having contemplated him, with a touching resignation, sprinkled the body with holy water. The poor queen is inconsolable.

In the Paris papers, the first expressions of grief, have given place to considerations of political party.

"La France," a Carlist print, bluntly says: "That Providence, having effaced the name of the Duke of Orleans from the page, has thereby shown its intention of writing the Duke of Bordeaux in the lieu of it." In short, the heads of the Legitimists, somewhat turned by the elections, in which they count thirty-five royalists elected, have been turned quite crazy by the death of Louis Phillippe's heir. The Constitutionnel, seeing this, exclaims, "It is time for every one to return to his flag."

Parties are already beginning to form, in relation to the regency; some being in favor of the Duke de Nemours, and others of the Duchess of Orleans.

The death of the French heir was considered so ominous to the peace of France, and consequently Europe, that the funds fell at once three per cent.

Louis Phillippe has now a family of six children, four of whom are sons, viz.: the Duke de Nemours, the Prince de Joinville, the Duke d'Aumale, and the Duke de Montpensier. Their mother, Amelie Marie, was daughter of Ferdinand, king of the two Sicilies; whom Louis Phillippe, espoused when he was wandering abroad as plain Duke of Orleans.

ENGLAND.

The accounts from the manufacturing districts, continue to be of the most alarming and fearful character. The distress and starvation that exist in every part of the country is appalling in the extreme; and without some improvement in trade speedily takes place, it is difficult to say what will be the result of the movements which are everywhere taking place. In Staffordshire, and other districts of the potteries, the colliers are going about in bands, demanding contributions from the tradesmen; and unless they shortly return to their labors, the potters will be thrown out of work by the want of coal. Yeomanry and troops are pouring into Newcastle-under-Lyne, and the adjoining places, and serious collisions are hourly expected, though as yet, it does not appear that any serious disturbances have occurred. In Manchester, Leeds, and Stockport, the excitement is immense; and some idea of the state of things in the first named places may be formed from the fact, that the following resolution has been adopted at a meeting of the anti-corn law association held at that place:—

"*That believing this country to be on the eve of a revolution, and being utterly without hope that the legislature will accord justice to the starving millions*, a requisition be forthwith prepared, signed and forwarded to the members of this borough, calling upon them (in conjunction with other liberal members,) to offer every opposition and impediment to the taxation of a prostrate people, for the purposes of a bread-taxing aristocracy—that the wheels of government may be at once arrested through the rejection or prevention of votes of supply."

Memorials, couched in the most uncompromising terms, and numerously signed, (that from Manchester received 30,000 signatures in one day,) have been transmitted to parliament.

Public meetings have been held at Leeds, Liverpool, and a variety of other places, at which the speakers have indulged in a strain of language of the most dangerous and revolutionary character.

British Emigration to Canada, &c.—An Association has been formed in England, called the "British American Association for Emigration and Colonization," with a capital of one million of pounds sterling; the object of which is to promote the colonization of the British North American possessions by a transfer of the surplus population of the United Kingdom on a national scale.

The Duke of Argyll is president of the association, with a council of upwards of fifty peers, baronets and others. The undertaking, it is said, combines the elements of wealth, land, population, and industry, sustained by capital, securing an ample pecuniary return as an investment.

In a speech made at the farewell dinner to Sir Allan McNab, of Canada, it was stated, that there were in the United Kingdom, at least four million able-bodied persons willing to work, but without employment. There were millions of capital, seeking an honest, just, and safe investment; and there were millions of acres of land in British America, rich in the various necessaries of life, requiring cultivation.

PORTUGAL.

The commercial and slave trade treaties, between Great Britain and Portugal were signed on the 3d.

The result of the elections has been highly favorable to the Portuguese government. The cortes was to be opened on the 18th. A change in the cabinet is spoken of, consequent upon the retirement of the Duke de Terceira, who, it is thought, will be succeeded by the Duke de Palmella, or M. Rodrigo de Fonseca.

RUSSIA.

A dreadful fire burst out lately in the salt works of Nowa Ussal, in Russia, the ancient property of the Stroganoff family. The conflagration lasted three days, and reduced to ashes everything within a range of two miles. A great number of salt pits, in wood and stone, all the manufactories, 15 stores filled with salt, 30,000 cords of wood, and the ancient and majestic cathedral, the stone dwellings and offices of the various employers, between 500 and 600 houses, and all they contained, fell a prey to the flames.

ITALY.

A railroad from Naples to Rome, has received the approbation of the Holy See. It is said that Naples is to undertake the whole work at her own expense, and that Rome will repay her share by annual payments. A railroad from Rome to Florence, is spoken of as certain."

General Items.

Lightning.—During the thunder-storm on the evening of the 29th of July, the barn of Jesse Castner, in Gwynedd township, was struck by lightning, and consumed, with all its contents. A bull and two shoats perished in the flames.

The barn of Peter Saylor, in Limerick township, was fired by lightning, and consumed, with its contents, consisting of a portion of the summer crop of hay and grain.

The same evening, the large barn of Jacob Fretz, in Hilltown township, Bucks county, was struck by lightning, and destroyed by fire.

On the evening of the 28th ult. the barn of John Crater, in Skippack and Perkiomen township, was struck by lightning, and consumed, with a large quantity of hay, and about 100 bushels of oats. Four valuable horses perished; and one other, the only remaining one, was much injured.

On the evening of the 23d ult. the dwelling-house of Jonathan I

Poetry.

For the National Anti-Slavery Standard.

ASPIRATIONS.

Oh, Thou who looks with pitying eye,
On every erring child below,
Accept the sad, repentant sigh,
The tears that in contrition flow.
Forgive the bitter, angry thought,
Unuttered by the palsied tongue;
Send down Thy peace, in sorrow sought,
And heal the soul with anguish wrung.
Subdue the stubborn, haughty heart,
And bid the cunning tempter flee;
Teach us to feel wher'er Thou art,
Our hope and joy must also be.
I cannot look upon the sky,
Thy bright and loving stars to see,
But what I feel 'twere sweet to die,
And dwell forever there with Thee.
Help us to leave the paths of pride;
From hateful envy set us free;
Aid us to smile, when here denied,
Some fancied good we 've asked of Thee.
When callous hands with adders wreathe
The early-stricken, tortured brow,
Teach the pale lips to meekly breathe,
"They know not, Father, what they do."
Support the lonely forms that stand
'Mid scenes as bright as fancy's dream,
But waiting for some helping hand,
To row their bark across the stream.
The waves of life! how wide they sweep,
How tempest-tossed the fragile bark!
Oh, happy they who cross the deep,
Unmindful of the boatman dark.
While on the angry waves we ride,
And take a last farewell of this,
Thy love the compass is that guides
Its weary freight to shores of bliss.

E. A. COMSTOCK.

THE NOBLE SOUL.

"An English gentleman and his lady, who were on their passage to the East Indies, in one of the vessels of the English fleet, paid a visit to the admiral's ship, leaving two young children in the care of a negro servant, who was about eighteen years of age. A violent storm arose during their absence, and the ship containing the two children was fast sinking, when a boat arrived from the admiral's ship, for their relief. The crew eagerly crowded to the boat; but the negro lad, finding there was not room for him and the children, generously put them on board, and himself remained on the wreck, to be engulphed in the raging ocean.

This interesting circumstance has been made the subject of the following lines, by S. Osborn.

Tremendous howls the angry blast!
The boldest hearts with terror quake!
High o'er the vessel's tottering mast
The liquid mountains fiercely break!
Each eye is fixed in wild despair,
As death displayed his terrors there!
Now plunging in the dread abyss,
They pierce the bosom of the deep;
Now rise where vivid lightnings hiss,
And seem the murky clouds to sweep.
Through the dark waste dread thunders roll,
And horrors fill the frigid soul!
The storm abates, but shattered sore,
The leaky vessel drinks the brine;
They seek in vain some friendly shore,
Their spirits sink, their hopes decline!
But, lo! what joys succeed their grief!
Kind Heaven bestows the wished relief.
See, on the deck young Marco stands,
Two blooming cherubs by his side,
Entrusted to his faithful hands,
"A mother's joy, a father's pride;"
Though black his *skin* as shades of night,
His *heart* is fair, his *soul* is white!
Each to the yawl with rapture flies,
Except the noble, generous boy;
"Go, lovely infants, go," he cries—
"And give your anxious parents joy;
No mother will for Marco weep,
When fate entombs him in the deep!"
"Long have my kindred ceased to grieve,
No sister kind my fate shall mourn;
No breast for me a sigh shall heave;
No bosom-friend wish my return!"
He said, and sinking, sought that happy shore,
Where toil and slavery vex the soul no more!

BATTLE OF BLENHEIM.

BY ROBERT SOUTHEY.

It was a summer evening,
Old Caspar's work was done,
And he before his cottage door
Was sitting in the sun!
And by him sported on the green,
His little grandchild, Wilhelmine.
She saw her brother, Peterkin,
Roll something large and round,
That he beside the rivulet,
In playing there had found;
He came to ask what he had found,
That was so large, and smooth, and round.
Old Caspar took it from the boy,
Who stood expectant by:
And, then, the old man shook his head,
And with a nat'ral sigh:—
"'Tis some poor fellow's skull," said he,
"Who fell in the great victory."
"I find them in my garden, for
There's many hereabout:
And often, when I go to plough,
The ploughshare turns them out:
For many thousand men," said he,
"Were slain in that great victory."
"Now tell us what 'twas all about?"
Young Peterkin he cries;
And little Wilhelmine looks up,
With wonder-waiting eyes:
"Now tell us all about the war,
And what they killed each other for?"
"It was the English," Caspar cried,
"That put the French to rout;
But what they killed each other for,
I could not well make out;
But everybody said," quoth he,
"That 'twas a famous victory."
"My father lived at Blenheim then,
Yon little stream hard by:
They burnt his dwelling to the ground,
And he was forced to fly:
So with his wife and child he fled,
Nor had he where to rest his head.
With fire and sword the country round
Was wasted far and wide:
And many a childing mother then,
And new-born infant died:
But things like that, you know, must be
At every famous victory.
They say it was a shocking sight
After the victory was won:
For many thousand bodies here
Lay rotting in the sun:
But things like that, you know, must be
After a famous victory.
Great praise the Duke of Marlboro won,
And our good prince Eugene."
"Why, 'twas a very wicked thing!"
Said little Wilhelmine;
"Nay, nay, my little girl," quoth he,
"It was a famous victory:
And everybody praised the Duke,
Who such a fight did win."
"But what good came of it, at last?"
Quoth little Peterkin.
"Why, that I cannot te'l," said he;
"But 'twas a famous victory."

Miscellany.

From Bentley's Miscellany.

A WINTER'S JOURNEY TO GEORGIA.

BY FANNY BUTLER, (LATE KEMBLE.)

On Friday morning we started from Philadelphia, by railroad, for Baltimore. It is a curious fact enough, that half the routes that are travelled in America are either temporary or unfinished—one reason, among several, for the multitudinous accidents which befall wayfarers. At the very outset of our journey, and within scarce a mile of Philadelphia, we crossed the Schuylkill, over a bridge, one of the principal piers of which is yet incomplete, and the whole building (a covered wooden one, of handsome dimensions) filled with workmen, yet occupied about its construction. But the Americans are impetuous in the way of improvement, and have all the impatience of children about the trying of a new thing; often greatly retarding their own progress by hurrying unduly the completion of their works, or using them in a perilous state of incompleteness. Our road lay for a considerable length of time through flat, low meadows, that skirt the Delaware, which at this season of the year, covered with snow, and bare of vegetation, presented a most dreary aspect; we passed through Wilmington, (Maryland,) and crossed a small stream, called the Brandywine, the scenery along the banks of which is very beautiful. For its historical associations, I refer the reader to the life of Washington. I cannot say that the aspect of the town of Wilmington, as viewed from the railroad cars, presented any very exquisite points of beauty; I shall therefore indulge in a few observations upon these same railroad cars, just here.

I cannot but think that it would be infinitely more consonant with comfort, convenience, and common sense, if persons obliged to travel during the intense cold of an American winter, (in the northern States,) were to clothe themselves according to the exigency of the weather, and so do away with the present deleterious custom of warming close and crowded carriages with sheet-iron stoves, heated with anthracite coal. No words can describe the foulness of the atmosphere, thus robbed of all vitality by the vicious properties of that dreadful combustible, and tainted besides with the poison emitted at every respiration, from so many pairs of human lungs. These are facts which the merest tyro in human physiological science knows; and the utter disregard of which, on the part of the Americans, renders them the amazement of every traveller from countries where the preservation of health is considered worth the care of a rational creature. I once travelled to Harrisburg in a railroad car, fitted up to carry sixty-four persons; in the midst of which glowed a large stove. The trip was certainly a delectable one. Nor is there any remedy for this; an attempt to open a window is met by an universal scowl and shudder; and, indeed, it is but incurring the risk of one's death of cold, instead of one's death of heat. The windows, in fact, form the walls of each side of the carriage, which looks like a long green-house upon wheels; the seats, which contain each two persons, (a pretty tight fit, too,) are placed down the whole length of the vehicle, one behind the other, leaving a species of aisle in the middle, for the uneasy (a large portion of the travelling community here) to fidget up and down, for the tobacco-chewers to spit in, and for a whole tribe of little itinerant fruit and cake-sellers to rush through, distributing their wares at every place where the cars stop. Of course nobody can well sit immediately in the opening of a window, when the thermometer is twelve degrees below zero; yet this, or suffocation in foul air, is the only alternative. I generally prefer being half frozen to death, to the latter mode of martyrdom.

Attached to the Baltimore cars was a species of separate apartment for women. It was of comfortable dimensions, and without a stove; and here I betook myself with my children, escaping from the pestilential atmosphere of the other car, and performing our journey with ease enough. My only trial here was one which I have to encounter in whatever direction I travel in America; and which, though apparently a trivial matter in itself, has caused me infinite trouble, and no little compassion for the rising generation of the United States—I allude to the ignorant and fatal practice of the women, of stuffing their children from morning till night with every species of trash which comes to hand. Whether this is a custom which they pursue at home as well as abroad, of course I cannot tell; but, travelling, it appears to be universal; and I have often felt as if I must lay myself open to the charge of impertinent interference, and remonstrate against the cruelty and folly of such proceedings.—As surely as you meet an American woman travelling with a child, there is a basket or a bundle in their society, well filled with greasy cakes, sugar-plums, apples, peppermint-drops, &c. &c. The little wayfarer generally makes its appearance with both fists furnished, and a mouth full of such matter; and as soon as this is despatched, begins clamoring for more. Between each supply, the child, of course, becomes more uneasy—the torments of a sick stomach being added to the irksome confinement of a coach or cabin; and by the end of the day, screams of distress and ill-temper, engendered by nausea, flatulency, and every species of evil naturally resulting from such a day's diet, proclaim the mistake of the half-distracted mother, whose line of conduct was dictated by the laudable desire of keeping her child *quiet*. I once took the liberty of asking a young woman who was travelling in the same car with me, and stuffing her child incessantly with heavy cakes, which she also attempted to make mine eat, her reason for this system.—She replied, it was to "keep her baby good." I looked at her own sallow cheeks and rickety teeth, and could not forbear suggesting to her how much she was injuring her poor child's health. She stared in astonishment, and pursued the process; no doubt wondering what I meant, and how I could be so cruel as not to allow pound-cake to my child. Indeed, as may easily be supposed, it becomes a matter of no little difficulty to enforce my own rigid discipline, in the midst of the various offers of dainties which tempt my poor little girl at every turn; but I persevere, nevertheless, and am not seldom rewarded by the admiration which her appearance of health and strength excites wherever she goes.

I remember being excessively amused at the woful condition of an unfortunate gentleman on board one of the Philadelphia boats, whose sickly-looking wife, exhausted with her vain attempts to quiet three sickly-looking children, had in despair given them into his charge. The miserable man furnished each of them with a lump of cake; and, during the temporary lull caused by this diversion, took occasion to make acquaintance with my child, to whom he tendered the same indulgence. Upon my refusing it for her, he exclaimed, in astonishment,

"Why, madam, don't you allow the little girl cake?"

"No, sir."

"What does she eat, pray?" (as if people lived upon cake, generally.)

"Bread and milk, and bread and meat."

"What! no butter? no tea or coffee?"

"None whatever."

"Ah!" sighed the poor man, as the chorus of wo arose again from his own progeny, the cake having disappeared down their throats; "I suppose that's why she looks so healthy."

I supposed so, too, but did not inquire whether the gentleman extended his inference. All this may appear puerile, though I have little fear of those condemning it as such, who have children of their own, and know the importance of both quantity and quality in this matter. I appeal, too, from those who consider this subject as trifling to the beauty, vigor, and activity of the children in my own country; results which are acknowledged with admiration by all foreigners who visit England, and are derived more from the careful system of physical education there pursued, than from any other cause whatsoever. In this, diet forms a most important consideration; the neglect of which is to insure at once loss of health, and all the beauty that belongs to a healthy stomach, teeth, breath, and complexion.

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At Portsmouth, Va. there is a fine dry dock, and navy yard, as I was informed. We had not leisure to visit them, as we walked directly from the wharf to the railroad, which runs immediately through the main street of the town. The appearance of the place in general was mean and unpicturesque. Here I encountered the first slaves I ever saw; and the sight of them in no way tended to alter my previous opinions upon this subject. They were poorly clothed; looked horribly dirty; and had a lazy recklessness in their air and manner, as they sauntered along, which naturally belongs to creatures without one of the responsibilities which are the honorable burden of rational humanity.

Our next stopping place was a small town called Suffolk. Here the negroes gathered in admiring crowds round the railroad cars. They seem full of idle merriment and unmeaning glee; and regard, with an intensity of curiosity perfectly ludicrous, the appearance and proceedings of such whites as they easily perceive are strangers in their part of the country. As my child leaned from the carriage-window, her brilliant complexion drew forth sundry exclamations of delight from the sooty circle below; and one woman, grinning from ear to ear, and displaying a most dazzling display of grinders, drew forward a little mahogany-colored imp, her grandchild, and offered her to the little "Missis," for her waiting-maid. I told her the little missis waited upon herself; whereupon she set up a most incredulous giggle, and reiterated her proffers; in the midst of which our kettle started off, and we left her.

To describe to you the tract of country through which we now passed, would be impossible—so forlorn a region it never entered my imagination to conceive. Dismal by nature, indeed, as well as by name, is that vast swamp, of which we now skirted the northern edge; looking into its endless pools of black water, where the melancholy cypress and juniper trees alone overshadowed the thick-looking surface, their roots all globular, like huge bulbous plants, and their dark branches woven together with a hideous matting of giant creepers, which clung round their stems, and hung about the dismal forest like a drapery of withered snakes. It looked like some blasted region, lying under an enchanter's ban; such as one reads of in old stories. Nothing lived or moved throughout the loathsome solitude; and the sunbeams themselves seemed to sicken and grow pale, as they glided like ghosts through these watery woods. Into this wilderness it seems impossible that the hand of human industry, or the foot of human wayfaring, should ever penetrate; no wholesome growth can take root in its slimy depths; a wild jungle chokes up parts of it with a reedy, rattling covert for venomous reptiles; the rest is a succession of black ponds, sweltering under black cypress boughs—a place forbid. The wood which is cut upon its borders, is obliged to be felled in winter; for the summer, which clothes other regions with flowers, makes this pestilential waste alive with rattlesnakes, so that no one dare venture within its bounds; and I should even apprehend, that, travelling as rapidly as one does on the railroad, and only skirting this district of dismay, one might not escape the fetid breathings it sends forth, when the warm season has quickened its stagnant waters and poisonous vegetation.

After passing this place, we entered upon a country little more cheerful in its aspect, though the absence of the dark swamp water was something in its favor—apparently endless tracts of pine forest, well called by the natives, Pine Barren. The soil is pure sand; and, though the holly, with its coral berries, and the wild myrtle, grow in considerable abundance, mingled with the pines, these preponderate, and the whole land presents one wearisome extent of arid soil and gloomy vegetation. Not a single decent building did we pass; here and there, at rare intervals, a few miserable negro huts, squatting round a mean, framed building, with brick chimneys built on the outside, the residence of the owner of the land, and his squalid serfs, were the only evidences of human existence in this forlorn country.

Towards four o'clock, as we approached the Roanoke, the appearance of the land improved; there was a good deal of fine soil, well farmed; and the river, where we crossed it, although in all the naked unadornment of wintry banks, looked very picturesque and refreshing, as it gushed along, broken by rocks and small islands, into rapid reaches and currents. Immediately after crossing it, we stopped at a small knot of houses, which, although christened Weldon, and therefore pretending to be a place, was rather the place where a place was intended to be. Two or three rough-pine warerooms, or station-houses, belonging to the railroad; a few miserable dwellings, which might be not either half built up, or not quite fallen down, on the banks of a large mill-pond; one exceedingly dirty-looking old wooden house, whither we directed our steps as to the inn; but we did not take our ease in it, though we tried as much as we could. However, one thing I will say for North Carolina—it has the best material for fire, and the noblest liberality in the use of it, of any place in the world. Such a spectacle as one of those rousing pine-wood chimneyfuls is not to be described; nor the revivification it engenders even in the absence of every other comfort or necessary of life. They are enough to make one turn Gheber—such noble piles of fire and flame, such hearty brilliant life, full altars of light and warmth. These greeted us upon our entrance into this miserable inn, and seemed to rest and feed, as well as warm us. We (the women) were shown up a filthy flight of wooden stairs, into a dilapidated room, the plastered walls of which were all smeared and discolored, the windows begrimed, and dark with dirt. Upon the three beds, which nearly filled up this wretched apartment, lay tattered articles of male and female apparel; and here we drew round the pine-wood fire, which blazed up the chimney, sending a ruddy glow of comfort and cheerfulness even through this disgusting den. We were to wait here for the arrival of the cars from a branch railroad, to continue our route; and in the meantime a so-called dinner was provided for us, to which we were presently summoned. Of the horrible dirt of everything at this meal, from the tables themselves to the table-cloth, and the clothes of the negroes who waited upon us, it would be impossible to give any idea. The poultry, which formed here, as it does through all the South, the chief animal part of the repast, (except the consumers, always understood,) were so tough that I should think they must have been alive when we came in the house, and certainly died very hard. They were swimming in black grease, and stuffed with some black ingredient, that was doubt and dismay to us uninitiated; but, however, knowledge would probably have been more terrible in this case, than ignorance. We had no bread, but lumps of hot dough, which reminded me forcibly of certain juvenile creations of my brothers, yclept dumps. I should think they would have eaten very much alike.

I was amused to observe that while our tea was poured out and handed to us by a black girl of most disgustingly dirty appearance, no sooner did the engine drivers, and persons connected with the railroads and coaches, sit down to their meal, than the landlady herself, a portly dame, with a most dignified carriage, took the head of the table, and did the honors with all the grace of a most accomplished hostess. Our male fellow-travellers no sooner had despatched their dinner, than they withdrew in a body to the other end of the apartment, and large rattling folding-doors being drawn across the room, the separation of men and women, so rigidly observed by all travelling Americans, took place.—This is a most peculiar and amusing custom, though sometimes I have been not a little inclined to quarrel with it, inasmuch as it effectually deprives one of the assistance of the man under whose protection one is travelling, as well as all the advantages, or pleasure of their society. Twice during this southward trip of ours, my husband has been most peremptorily ordered to withdraw from the apartment where he was conversing with me, by colored cabin-girls, who told him it was against the rules for any gentleman to come into the ladies' room.—This making rules by which ladies and gentlemen are to observe the principles of decorum and good breeding, may be very necessary, for aught I can tell; but it seems rather sarcastical, I think, to have them enforced by servant girls.

The gentlemen, on their side, are intrenched in a similar manner; and if a woman has occasion to speak to the person with whom she is travelling, her entrance into the male den, if she has the courage to venture there, is the signal for an universal stare and whisper. But, for the most part, the convenient result of this arrangement is, that such men as have female companions with them, pass their time in prowling about the precincts of the "ladies' apartment;" while their respective ladies pop their heads first out of one door and then out of another, watching in decorous discomfort the time when "their man" shall come to pass. Our sole resource, on the present occasion, was to retire again to the horrible hole above stairs, where we had at first taken refuge; and here we remained, until summoned down again by the arrival of the expected train of railroad cars. My poor little children, overcome with fatigue and sleep, were carried, and we walked from the *hotel* at Weldon to the railroad, and by good fortune obtained a car to ourselves.

It was now between eight and nine o'clock, and perfectly dark. The cars were furnished with lamps, however; and, by the rapid glance they cast upon the objects which we passed, I endeavored in vain to guess at the nature of the country through which we were travelling; but, except the tall shafts of the everlasting pine trees which still pursued us, I could descry nothing, and resigned myself to the amusing contemplation of the attitudes of my companions, who were all fast asleep. Between twelve and one o'clock, the engine stopped; and it was announced to us that we had travelled as far upon the railroad as it was yet completed, and that we must transfer ourselves to stage coaches; so in the dead middle of the night we crept out of the cars, and taking our children in our arms, walked a few yards into an open space in the woods, where three four-horse coaches stood waiting to receive us. A crowd of men, principally negroes, were collected here round a huge fire of pine wood, which, together with the pine torches, whose resinous glare streamed brilliantly into the darkness of the woods, created a ruddy blaze, by the light of which we reached our vehicles in safety; and, while they were adjusting the luggage, had leisure to admire our jetty torch-bearers, who lounged round in a state of tattered undress, highly picturesque—the staring whites of their eyes, and glittering ranges of dazzling teeth, exhibited to perfection by the expression of grinning amusement in their countenances, shining in the darkness almost as brightly as the lights which they reflected. My husband had especially requested that we might have a coach to ourselves, and had been assured that there would be one for the use of our party. It appeared, however, that the outside seat of this had been appropriated by some one, for our coachman was obliged to take a seat inside with us; and, though it then contained five grown persons and two children, it seems that the coach was by no means considered full. The horrors of that night's journey I shall not easily forget. The road lay almost the whole way through swamps, and was frequently itself under water. It was made of logs of wood, (a corduroy road,) and so dreadfully rough and unequal, that the drawing a coach over it at all, seemed perfectly miraculous. I expected every moment that we must be overturned into the marsh, through which we splashed, with hardly any intermission, the whole night long. Their drivers in this part of the country deserve infinite praise, both for skill and care; but the road-makers, I think, are beyond all praise for their noble confidence in what skill and care can accomplish.

You will readily imagine how thankfully I saw the first whitening of daylight in the sky. I do not know that any morning was ever more welcome to me, than that which found us still surrounded by the pine swamps of North Carolina; which, brightened by the morning sun, and breathed through by the morning air, lost something of their dreary desolateness to my senses. However, I had passed the night in terror; for when one carries two young babies along with one, it is astonishing how much one's appetite for adventure slackens, and how very little desirous one is of breaking one's neck, or even running little agreeably-exciting risks of it. I remember the time, and that not very far off, either, when the roughest road was the one I should have chosen; but these precious burdens make one careful and cowardly; and I care not how level the way is, over which I lead these poor little fellow-wayfarers. Not long after daybreak, we arrived at a place called Stantonsborough. I do not know whether this is the name of the district, or not; for I saw no village—nothing but the one lonely house in the wood, at which we stopped. I should have mentioned, that the unfortunate individual who took our coachman's place outside, towards daybreak became so perished with cold, that an exchange was effected between them, and thus the privacy (if such it could be called) of our carriage was invaded, in spite of the promise which my husband had received to the contrary. As I am nursing my own baby, and have been compelled to travel all day and all night, of course this was a circumstance of no small annoyance to me; but as our company was again increased some time after, and that subsequently I had to travel in a railroad car, that held upwards of twenty people, I had to resign myself to this, among the other miseries of this most miserable journey.

As we alighted from our coach, we encountered the comical spectacle of the two coach-loads of gentlemen who had travelled the same route as ourselves, with wrist-bands, and coat-cuffs turned back, performing their morning ablutions all together, at a long wooden dresser in the open air, though the morning was piercing cold. Their toilet accommodations were quite of the most primitive order imaginable, as indeed were ours. We (the women) were all shown into one small room, the whole furniture of which consisted of a chair and wooden bench; upon the latter stood one basin, one ewer, and a relic of soap, apparently of great antiquity. Before, however, we could avail ourselves of these ample means of cleanliness, we were summoned down to breakfast; but as we had travelled all night, and all the previous day, and were to travel all the ensuing day and night, I preferred washing to eating; and determined, if I could not do both, at least to accomplish the first. There was neither towel, nor glass for one's teeth, nor hostess or chamber-maid to appeal to. I ran through all the rooms on the floor, of which the doors were open; but though in one I found a magnificent veneered chest of drawers, and large looking-glass, neither of the above articles was discoverable.—Again the savage passion for ornament occurred to me, as I looked at this piece of furniture, which might have adorned the most luxurious bed-room of the wealthiest citizen in New-York—here in this wilderness, in a house which seemed but just cut out of the trees, where a tin pan was brought to me for a basin, and where the only kitchen, of which the window of our room, to our sorrow, commanded an uninterrupted prospect, was an open shed, not fit to stable a well-kept horse in. As I found nothing that I could take possession of in the shape of towel or tumbler, I was obliged to wait on the stairs, and catch one of the dirty black girls who were running to and fro, serving the breakfast-room. Upon asking one of these nymphs for a towel, she held up to me a horrible cloth, which, but for the evidence to the contrary which their filthy surface presented, I should have supposed had been used to clean the floors. Upon my objecting to this, she flounced away, disgusted, I presume, with my fastidiousness, and appeared no more. As I leaned over the banisters in a state of considerable despondency, I espied a man who appeared to be the host himself, and to him I ventured to prefer my humble petition for a clean towel. He immediately snatched from the dresser, where the gentlemen had been washing themselves, a wet and dirty towel, which lay by one of the basins, and offered it to me. Upon my suggesting that it was not a *clean* towel, he looked at me from head to foot with ineffable amazement, but at length desired one of the negroes to fetch me the unusual luxury.

From the Journal of Commerce.

LIGHTNING RODS.

The thunder storms admonish us to look well to our lightning rods. We are to see whether, in the first place, we have any; and after settling this point satisfactorily, to inquire, in the second place, whether the rods are so put up as to afford *protection*.

If Franklin had never done anything else to deserve the respect of mankind, his grand discovery of the method of drawing the lightning from the clouds, should alone have immortalized his name. The discovery was a great one; and it is a peculiar excellence of the machinery, that it is as simple in its construction as it is effectual. But possibly, this very simplicity leads many to overlook its importance. It is astonishing that so many houses in our large towns and villages are erected without regard to any protection from the lightning. Accidents from this source are not unfrequent—several occurred near us in Brooklyn. And so every summer numerous accidents are recorded, and lives lost, for want of proper protection. To many of us, lightning rods are regarded as of no more use, than if they had never been discovered. In New-York, indeed, especially in the lower part of the city, there is but slight necessity for them; as the numerous points projecting into the air, serve in a measure, to disarm the lightning of its power. But this does not apply to houses standing alone in the country, or to country towns, generally. About the roofs of most houses, there are many metalic points, as eave-troughs, with leaders descending from them for a certain distance, but not to the ground. These are peculiarly dangerous, if the house is not provided with a lightning rod; as they serve to *attract* the electricity, while not being long enough to reach the ground, they do not *carry* it off.

In the second place, Are our lightning rods so put up, as to afford security? People should bear in mind that the office of a lightning rod is, first, to attract to itself the electric fluid away from any part of the house towards which it may have a tendency; and then to conduct it down to the earth. The rod should, therefore, rise ten or fifteen feet above the house, and should branch out at the top to three points. These points should be *gilded*; as such a surface will attract the electric fluid more readily. The rods should be made fast to the house by some non-conducting substance, as *wood* or *glass*. It should be *continuous*, in one piece, all the way down; not *hooked*, especially about the eaves, as these are usually metallic, and would be apt to receive a portion of the charge from the rod, if the charge of electricity was uncommonly heavy. We have known of a house severely injured by lightning, in consequence of its lightning rod being constituted of two parts, hooked at the eaves. The rod should not go close by a window, lest the charge, being very heavy, a part of it might pass off to a person standing by the window, if this was open. Finally, this should go into the ground to a depth sufficient to insure *permanent moisture*, and in a direct line, standing a little way from the foundations of the house. Water is a good conductor of electricity, but sand and dry earth are very bad conductors.

If we might add a word of caution, it is, that persons should not stand by an open window when a thunder storm is passing over, especially if the house is not protected by a lightning rod; as animal bodies are much better conductors of electricity than wood, or most other substances; and consequently are apt to receive the charge from the clouds. For the same reason, they should not go under a tree standing alone, while the thunder cloud was passing over; for, should the lightning strike the tree, it will be sure to leave it for them, as their bodies, are so much better conductors of electricity.

GEMS.

THE ETERNAL.—All the newspapers, all the tongues of to-day will of course at first defame what is noble; but you who hold not of To-day, not of the Times, but of the Everlasting, are to stand for it; and the highest compliment man ever receives from heaven, is the sending to him its disguised and discredited angels.—*R. W. Emerson.*

THE SUNBEAM OF THE HEART.—It was once said of a beautiful woman, that from her childhood, she had ever spoke *smiling*; as if the heart poured joy from the lips, and they turned it into beauty.—*L. H. Sigourney.*

A GOOD TEST.—A wise man has well reminded us that in any controversy, the instant we feel anger, we have already ceased striving for *truth*, and begun striving for *ourselves*.—*T. Carlyle.*

GOD'S LITTLE ONES.—To rock a little child in the moonlight, would surely wake in the mind sweet melodies. What avails one the world that is so perverted? All that I see done to children is unjust. Magnanimity, confidence, free will, are not given to the nourishment of their souls; but a slavish *yoke* is put upon them. Had not the child a world *within*, where could it take refuge from the deluge of folly that is poured over the budding meadow carpet?—*Bettine.*

THE BOND OF HONESTY.—"How can you and Dr. Erskine be such friends?" was a question put to an ultra-convivial Scottish judge; "no two men could be so unlike each other."

"Because he is an honest saint, and I am an honest sinner," was the answer.

The perfect knowledge of each other's honesty and singleness of purpose, is a base broad enough to unite many discordant elements.—*Westminster Review.*

FOR HOUSEKEEPERS AND FARMERS.

Sweet Corn Pudding.—Take three large ears of fresh sweet corn, split the kernels lengthwise of the ear, and with the back of a knife scrape off the corn, leaving the hulls on the cob; beat two eggs; add three pints of milk, and a spoonful of sugar; mix this with the corn—salt to your taste—bake two or three hours. To be eaten hot, with butter; and a rare dish it is, too.—*Hartford Courant.*

Oyster Corn Cakes.—Take one quart of green corn rasped with a coarse grater, two teacups full of new milk, one teacup full of flour, mix them together, and add two eggs well beat up; season the batter with salt and pepper, and bake upon a griddle. These cakes afford as good an imitation of the taste of oysters as can be made with salsify, or vegatable-oysters. The corn should be such as is most suitable for roasting or boiling.

Virtues of Cold Water.—It is said that bronchitis, and similar affections of the throat, may be prevented by bathing the neck and breast every morning with cold water.

To bathe the back of the neck, at the roots of the hair, frequently with *very* cold water, is a preventive of that painful disorder, *Tic Doloreux*. If attended to before the disorder attains any great height, it will arrest it completely. All the nerves connected with the face meet at the back of the neck, and the cold water invigorates them.

Cutting Hay and other Crops.—There appears to be sound philosophy and good sense in the following remarks, which we extract from a late English paper:

"The period at which hay is cut, and corn reaped, materially affects the quantity (by weight) and quality of the produce. It is commonly known that when radishes are left too long in the ground they become hard and woody—that the soft stem of the young cabbage undergoes similar change, as the plant grows old—and that the artichoke becomes tough and uneatable if left too long uncut. The same natural change goes on in the grasses which are cut for hay. In the blades and stems of the young grasses there is much sugar, which, as they grow up, is gradually changed, first into starch, and then into woody fibre. The more completely the latter change is effected—that is, the riper the plant becomes, the less sugar and starch, (both soluble substances,) they contain. And though it has been ascertained, that the woody fibre is not wholly indigestible, but that the cow, for example, can appropriate a portion of it for food as it passes through her stomach, yet the reader will readily imagine that those parts of the food which dissolve most easily are also likely—other things being equal—to be most nourishing to the animal. It is ascertained also, that the weight of hay or straw reaped, is actually less, when allowed to become fully ripe; and therefore, by cutting soon after the plant has attained its greatest height, a larger quantity as well as a better quality of hay will be obtained, while the land also will be less exhausted. The same remarks apply to corn, both to the straw and to the grain produced. The rawer the crop is cut, the heavier and more nourishing the straw. Within three weeks of being fully ripe, the straw begins to diminish in weight, and the longer it remains uncut after that time, the lighter it becomes and less nourishing. On the other hand, the ear, which is sweet and milky a month before it is ripe, gradually consolidates, the sugar changing into starch, and the milk thickening into the gluten and albumen of the flour. As soon as this change is near completed, or about a fortnight before ripening, the grain contains the largest proportion of starch and gluten; if reaped at this time, the bushel will be heavier, and will yield the largest quantity of fine flour and the least bran. At this period, the grain has a thin skin, and hence the small quantity of bran. But if the crop be still left uncut, the next natural step in the ripening process is to cover the grain with a better protection, a thicker skin. A portion of the starch of the grain is changed into woody fibre, precisely as in the ripening of hay, of the soft shoots of the dog-rose, and of the roots of the common radish. By this change, therefore, the quantity of starch is lessened, and the weight of husk increased; hence the diminished yield of flour, and the increased produce of bran. Theory and experience, therefore, indicate about a fortnight before full ripening as the most proper time for cutting corn. The skin is then thinner, the grain fuller, the bushel heavier, the yield of flour greater, the quantity of bran less; while at the same time the straw is heavier, and contains more soluble matter, than when it is left uncut until it is considered to be fully ripe."

Miscellaneous Items.

Suicide.—A Baptist preacher named Israel P. Case, committed suicide in Lexington, Michigan, on the 11th inst. Jealousy of his wife was the cause. It appears that, on the morning of the fatal day, they had talked over their family matters, and agreed to part, and finally did so, she going to her father's house. On sending for her clothes and other things about noon, he was found hanging by the neck, dead.

The Peculiar Property.—An old man named Johnson, having been detected in trying to decoy slaves from Kentucky, was caught and committed to prison at Warsaw, Ohio, in default of procuring bail for $2,000. The punishment for this offense is twenty years imprisonment.

Warning.—A sad accident occurred a few days since, at Stillwater, Saratoga county. A son of Thomas Armstrong, aged seven years, was killed by his brother while mowing. The little fellow, in running up to his brother from behind, received the point of the scythe in his left side. He died almost immediately.

A Swimming Lady.—When the steamboat West Wind, lately collapsed one of her flues, with a tremendous report, on the river near Louisville, a Mrs. Hait jumped overboard and swam ashore, never having before attempted to swim. It is said to be always easy for ladies to learn to swim; and the exercise has often been recommended to them, both as an accomplishment, and for the promotion of health.—*American Mechanic.*

Swimming.—There is one scientific rule which, if suitably impressed upon the mind, would save life in all ordinary cases; and, for want of knowledge of this rule, very expert swimmers are sometimes drowned. The rule is this: Clasp your hands behind your back, make your nose the highest point of your body, (or look towards the horizon over your forehead,) and do not stir a muscle, and you will infallibly float.

Thus every human being has a life-preserver against water, if only taught to use it. The brutes, from their different conformation, and especially from their want of the great *rational* development of the forehead, float by necessity, and swim by instinct. It is a pity and a paradox that men should lose their lives by a more liberal allowance of *brains!*—*Boston Free American.*

Extraordinary case of Longevity.—A colored woman, named Jane Riddle, died in Philadelphia a few days since, aged *one hundred and twenty-one years*. She was born in the island of Bermuda, in the year 1721. About three years ago, she buried several of her *grandchildren*, who were upwards of 70 years of age.

Judge Lynch.—We understand that a Cherokee, a few days since, killed a lady of Benton county, at Baity's Prairie. The citizens of the neighborhood, on both sides of the line, immediately hung him up. The fellow, when taken up, confessed his guilt, and seemed to have little opposition to atoning for the murder with his life. So says our informant.—*Arkansas Intelligencer.*

The Florida Indians.—A party of Seminoles, among them Halleck Tustenuggee and another chief, "were the observed of all observers" in Chartres street yesterday, where they were making some purchases previous to their departure for their home in the "Far West." They were decorated out in all their beads and bells, feathers and finery, and made quite a showy appearance. Two negroes were along with them, acting as interpreters.

The whole party arrived here a few days since from Florida, and will shortly leave for Arkansas.—*New Orleans Picayune.*

The Sea.—There are five hundred vessels wrecked annually on the coast of England, and property sunk worth $20,000,000 there.

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JOSHUA COFFIN.

References.—Rev. Thomas Brainard, Rev. Wm. H. Turner, Samuel Rush, Esq. Philadelphia. Isaac T. Hopper, and James S. Gibbons, New-York.

Philadelphia, July 14th, 1842.

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